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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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SUBMISSION AND REST.

"TAKE my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 28, 29.

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load,
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load;
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

— Unknown.

Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 16.

"YE ARE THE LIGHT OF THE WORLD."

BY MRS. E. G. WHITE.

THE Lord has made his people the depositaries of sacred truth. He has set them on an elevated position, above the world. He declares of them: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." And again he says: "Ye are the light of the world. A city that is set on a hill cannot be hid."

Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been developed. The Lord will hold us accountable for the influence we might have exerted, and did not because we did not earnestly try to understand our accountability in this world. We need not think that because we are only a tiny light, we need not be particular about shining. The great value of our light lies in its shining amid the moral darkness of the world,—in shining not to please

and glorify ourselves, but to honor God. If we are doing service for God, and our work corresponds to the ability God has given us, that is all he expects of us.

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the side of the Lord of the whole earth."

We know that the lamps which give us light have no light in themselves. They cannot fill themselves. So the holy appointed ones must empty the golden oil into the golden tubes. And the heavenly fire, when applied, makes them burning and shining lights. Our hearts cannot shed light on others unless there is a vital connection with heaven. This alone can make them burn steadily with holy, unselfish love for Jesus and for all who are the purchase of his blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will cease.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The tiniest lamp, kept replenished with the golden oil, and sending forth its bright beams to dispel the darkness, is of far more value than the large lamp which flashes with brilliancy for a time, then sputters and goes out, leaving souls in darkness to stumble along as best they can. It is the golden oil, emptied by the heavenly messengers into the golden tubes, to be conducted into the golden bowl, that creates a continuous bright and shining light. It is the love of God continually transferred to man that keeps him a bright and shining light for God. Then he can communicate the light of truth to all who are in the darkness of error and sin.

The golden oil is not manufactured by any human skill. It is the unseen power of the heavenly messengers who wait before the throne of God to communicate to all who are in darkness, that they may diffuse heaven's light. Into the hearts of those united to God by faith, his golden oil of love flows freely, to flow forth again in good works, in real, heartfelt service for God. These souls become a blessing to their fellow men, and thus are enabled to shine.

We see children, they may be brothers and sisters, who, if they chance to be pleased, and circumstances are all favorable for them, are in good spirits, kind and courteous. But wait until something comes that does not please them. Then see how passion is expressed in the voice and attitude. Where now is the cheerfulness, the love, the true Christian politeness? Instead of these graces, the countenances express hatred.

God can look upon these things only with grief and sadness, even in inexperienced children. But when these objectionable attributes are manifested in grown-up children,—when those who have come to years of maturity, who have had great light and knowledge and experience, act like children in their fits of malice,—it is a sad thing. They are piercing Christ afresh, and putting him to open shame. Satan and his confederate angels point to those who profess to be the children of God, but who, by their disposition and attributes, show that they are after the similitude of the apostate, and taunt Christ and the heavenly angels. How long shall we thus crucify the Son of God afresh, so that God will be ashamed to call us his sons and daughters? Is it not time that we put away childish things? Shall we be of the number who are ever learning, and never able to come to a knowledge of the truth?

God admonishes his people: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor."

The sin of much talking is not small. Words bitter as gall may be spoken in the heat of satanic passion; but when the sin is realized, why is it not acknowledged? It may be that some have cultivated a spirit of evil surmising, and have communicated their suppositions to others. But those whose hearts are right with God will say: I cannot hear these evil reports. If you know evil of your brethren and sisters, go to them, in the spirit of Christ, and talk it over with them. Get it out of the way. Let

no flaw in your speech, no defect in your spirit, break the friendship and love which Christ has enjoined upon you to cultivate. "A word fitly spoken," says the wise man, "is like apples of gold in pictures of silver."

Christ used leaven to illustrate this spirit of evil surmising and evil thinking. As the leaven spreads through the meal in which it is hidden, so will the leaven of evil surmising and malice pervert the entire being—thoughts, actions, and character—where it is received. Of this leaven, he bids his followers beware. Again, he uses leaven to illustrate the gospel of the kingdom. With this leaven, the word of God, true goodness, righteousness, and peace are introduced. This brings the entire affections into conformity to the mind and will of God. Wherever it goes, the leaven of truth makes a change in mind and heart. The entire character is transformed. All who will receive into the heart the truth as it is in Jesus, will reveal its leavening power. When the kingdom of heaven is established in the heart, the whole character is conformed to the character of Christ; for the truth is a life-giving principle. The power of God is working, like the leaven, to subdue the entire being. Even the thoughts are brought into captivity to the will of Christ. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things have become new."

As the leaven, though hidden in the flour, and deposited only in one place, brings all surrounding it under the leavening process, so the working of truth continues secretly, silently, steadily, to pervade all the faculties of the soul. And there is sure to follow a holy influence. A consistency will run through the whole life, showing it to be a work of the heart.

Christ taught a similar truth by the parable of the grain of mustard seed, saying: "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

The word of truth should ever be in mind and heart, that those who believe the truth may be prepared to speak a word in season. To sow the seed of truth by a few well-chosen words, may appear to be but a small beginning; but that word, spoken from the heart, may take root, spring up, and bear an abundant harvest of truth. In ourselves we can do nothing. We are all weak; but if we make the most of the Lord's entrusted talent, his divine power will give us efficiency.

There are many whose sphere of influence seems narrow; their abilities are limited, their opportunities are few, their knowledge is small; yet if they will let the peace of God rule in their hearts, they may do more than those who have naturally greater capabilities, but who trust to their own efficiency. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The strength and talents belong to God; and who can estimate the great work that may be done in the sowing of the gospel seed? It will be as the morsel of leaven hidden in the meal.

And what changes are wrought, all unknowingly, by the one who tremblingly brings from the storehouse the precious word upon which he has been feeding! The strength is not his own; it is God's. One heart, turned to God and brought under the power of truth through the co-operation of the Holy Spirit, becomes a working agency, a fresh instrument to communicate light. By that one lamp, kept steadily burning, many others will be lighted.

"Our present body is as the seed of our future body. The one rises as naturally from the other as the flower from the germ."

CLEANSING OF THE SANCTUARY.

BY ELDER G. E. FIFIELD.
(Worcester, Mass.)

In this brief paper no attempt will be made to treat fully the great theme introduced by the heading; for this would be impossible in the space allowed. Neither will time be taken to restate the beliefs which Seventh-day Adventists hold in common, and with which the writer fully agrees. I simply wish to give, if possible, a new glimpse of glory which has come to my mind and heart, and which has helped me to see, as never before, the perfect unity of God's work in this universe.

In the eighth chapter of Daniel we read of the "little horn," or the persecuting Roman power, these words: "It waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily by reason of the transgression, and it cast down the truth to the ground; and it practised, and prospered."

Who is the "Prince of the host" here spoken of? I think no one will deny that it is the Son of God, Prince Emmanuel, the "Captain of our salvation," the one whom God has given for a "leader and commander unto the people." It was the persecuting Roman power, which combined with the same spirit in the Jews to crucify the Christ. It being settled that the "Prince of the host" is Christ, the even more interesting question follows, Who are the host,— "the host of heaven"? It is certainly true that this host of heaven includes the numberless throng of the angels who wait around the throne to give the Saviour glad obedience. It is probable that it also includes all the countless intelligences of the other worlds untouched by sin; for these most surely own Christ as Prince and King. But are these all that the "host of heaven" includes?—Most surely not, for the Prince of this host is the Captain of *our* salvation, the one whom God has given to be a leader and commander *unto the people*. He is therefore "Prince of the host" to which the Christian belongs, and it is therefore sure that God counts all his trusting children as belonging to the host of heaven. Paul says: "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked. . . . But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

God sees the full-grown plant in the little germ. This is true of both sin and righteousness. He sees murder in hatred, and adultery in lust. When also the heart, with the embryo, or germ, of the Christ-life which God has implanted in all men, is yielded to him, or as the Bible puts it, is "planted together with him," or sown as corn upon the ground to die,—when this is done, God sees the end from the beginning here, too. He sees us, not as *we are*, but as *we are to be*, when his work is completed in us. He sees the full-grown Christ-life in the planted germ, and counts us righteous in him. But he not only sees us as we are to be when he is done with us, but he also sees us *where* we are to be when he is done with us. The persecuted Christian may think that he is only one of a small minority, and feel, with Elijah of old, that he is almost alone; but God counts him in with the "host of heaven." Did not Paul speak of the "whole family in heaven and earth," and has not the word been spoken unto us, "Believers below, and believ-

ers above, are one company, and the songs of praise we begin to sing here, are taken up and echoed by the heavenly choir"? Earth, after all, is not so far from heaven but that God counts every part of it where one of his children dwells as a part of the camp around the sanctuary. In the age of types and figures, the sanctuary was pitched in the center, and God's people were camped around, three tribes on each side. This all represented the heavenly sanctuary and the camp of the saints. When, back there, the Philistines rushed in, and slaughtered the Israelites, and took the ark, the great heart of infinite love mourned that his people were cast down, and his sanctuary trampled underfoot. Even so now, when God's people are persecuted, and driven out, and his truth is cast to the ground, while iniquity practises and prospers, God says the host of heaven is cast down, and his sanctuary is trampled underfoot.

Then came the question, "How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" This cry voiced by the angel is the old call of earth's mighty wrongs, to the just and merciful Judge, for deliverance. Edward Robert Bulwer-Lytton (Owen Meredith) puts the complaint in these forcible words:—

"I have nourished my numbers of nations
On a hope that has never been blest;
And the ghosts of my gone generations
Vex me yet with reproachful unrest.
Worn by long, unrequited endeavor,
As I roll through my ages of pain,
I have listened, I listen forever,
For a word that is waited in vain.
In temple and palace
The bread and the chalice,
Bitter with brotherless pride,
Are eaten and drunken by Murder and Malice.
Crowned, mitered, and mantled, and magnified;
While brute-born Hunger, in hovel and den,
Is smiting and biting the bones of men,
In whose bodies their souls have died.
One misery goeth in gold,
And one misery goeth a cold;
And there is no difference beside,
However their dust be drest;
For the flourishing evil is sad
Because it is evil at best;
And the fading good is not glad,
Because it is good oppress.
My altars gurgle with groans,
Soaked black are my temple stones
With the blood of my whitest ones.
Surely, surely, O Lord,
It is time to utter the word,
And deliver thyself and thy sons."

It is the old plaint, "The voice of thy brother's blood crieth unto me from the ground." "The hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." The souls under the altar, whose blood has been shed for the witness of Jesus, cried, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" It is the same cry, How long shall the truth be cast down to the ground? How long shall error and falsehood practise and prosper? "How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?"

Daniel was one of the Hebrew captives, whose captivity and persecution stand as the type of all the oppression of God's people by earthly powers, till the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy." Historically, he was familiar with the triumph of error and the crucifixion of truth in the past; and prophetically, he saw that of the future, till wickedness should magnify itself even to the Prince of the host of heaven, and should crucify him a million times in the persons of his followers. What wonder that he was interested in the cry, How long, O Lord? how long? The answer came: "Unto

two thousand and three hundred days; then shall the sanctuary be cleansed." These days, as we all know, ended in 1844. If there is any connection between the preceding verses and the fourteenth verse,—in other words, if there is any connection between the circumstances which gave rise to the question, and the question itself, on the one hand, and the answer to that question on the other hand,—this period of time must not only mark the beginning of a work in heaven, but also of a corresponding work on the earth. Not only does it mark the time when Christ, our great High Priest, shall enter the most holy place of the heavenly sanctuary, but it also marks the time when the truth which has been cast down to the ground while error practised and prospered, shall be uplifted, and the host of heaven shall begin to be delivered from the bondage and oppression of earth. Notice, he does not say, I will make thee to know what shall be at the end of the indignation; but what shall be "in the last end;" that is, there is a period of time here, beginning with 1844, and ending only with God's finished judgments on sin, in which the angel says, I am going to make known to you the work of God. God's work is one in heaven and in earth, and his children whose cases are being considered, though they are tempted, tried, and persecuted in this world, are counted as the host of heaven, standing around the throne.

This is in perfect harmony with the type. On the tenth day of the seventh month, when the high priest went into the most holy place, the people were without, afflicting their souls and confessing their sins. It was plainly stated that whosoever should not afflict his soul and repent on that day, should be cut off. The children of Israel were always becoming more or less contaminated with the heathenisms that surrounded them. God always warned his people against this, yet when they disregarded his warnings, and corrupted themselves, he did not instantly repudiate them or cut them off. But when the great day of atonement came, all these things which had crept in during the year must be purged out. Whosoever refused the call of the Spirit to repentance at that time, was cut off.

Even so in the cleansing of the sanctuary down here: God's people, whom he regards not as afar off, but as camped around his throne, have through the centuries become contaminated with paganism. God has always protested against this, but still it has been tolerated until now. Now the great day of atonement is here,—the time of the cleansing of the sanctuary has come. It is no excuse, now, that good Christian people in the past have kept Sunday, and believed in inherent immortality, and sprinkling, and a hundred other paganism. The High Priest now has entered the most holy place for judgment; and whosoever, when the word shall come to him now, shall refuse to afflict his soul and repent, will be cut off. Solemn indeed is this fact. God is sifting his professed children. Those who will repent of all evil, and yield themselves to be wholly his, are being drawn nearer by his Spirit of love and truth, and confirmed as members of the host of heaven. Those who, when the word comes to them, refuse to repent and leave their heathenisms and their sins, are being cut off, and left to the last great delusion. This is a part of the work of the great day of atonement,—a part of the cleansing of the sanctuary. The preaching of the threefold message is not one thing, and the cleansing of the sanctuary another and entirely separate thing. God has not two separate works to be done,—one in heaven, and the other upon earth,—but God's work is one, both in heaven and in earth. The great work of God for this solemn hour is the cleansing of the sanctuary, and this includes his work in heaven and in

earth. When this work is fully accomplished, God will have a clean sanctuary, with every record of sin blotted out; and he will have a clean host,—the mighty company of the redeemed from every nation, kindred, and tongue,—his splendid church triumphant bowing reverently around the throne, and chanting the anthems of immortal victory and eternal praise.

He who will confess and forsake his sins, and be numbered with the host of heaven here, even while it is trampled underfoot and persecuted, will surely be of that same host "when the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." "They shall obtain joy and gladness, and sorrow and sighing shall flee away." Reader, may you and I be there.

WAIT ON THE LORD.

BY ALBERT CAREY.
(Canfield, Ohio.)

Do the troubles of life like a mountain weigh down
Thy poor soul till it weeps neath the enemy's frown?
Are the sins of thy youth all too heavy for thee?
Does the city of refuge too far seem to be?
O wait thou on God! be courageous and strong;
Thy heart will he strengthen, thy lips give a song.

Have the fountains gone dry in the wilderness way,
That thy soul suffers thirsting from day unto day?
And is thy heart tempted thy God to accuse,
His watchmen to slander, his prophets abuse?
Then wait upon God; wait in silence and prayer;
His salvation thou'lt see, for his angels are there.

At evening, at morning, by day, and by night,
Wait calmly on Jesus; he'll be thy delight.
In affliction, in sorrow, in joy, and in peace,
Wait thou on the Lord; he'll give thee release.
Thy rock, thy salvation, thy refuge, defense,
Will ever be near, and thy trust recompense.

HEBREW POETRY.

BY J. N. ANDERSON.
(Madison, Wis.)

WHILE the New Testament, with the exception of two or three lines, is entirely prosaic, nearly one half of the Old Testament is poetry. The prophets were poets, and most of their instruction was given in verse; in fact, Hebrew poetry culminates in the writings of the prophet Isaiah.

Hebrew poetry is so admirably fitted to bring to us the spiritual life, the very heart and nature of God, that it is not hard to understand why the prophets were impelled to put their thoughts into verse. Unlike other poetry, it breathes not the soul of man, but the soul of the eternal God. Here the divine Father speaks to his children, and the hearts of his longing children are inspired to pour forth their deepest yearnings. For this reason the Psalms have in all ages and in all lands satisfied human hearts. Homes have been gladdened, and the lives of thousands have felt the thrill and throb of the Infinite as they have read and reread these Heaven-sent songs. In this very fact lies the greatest proof of their inspiration.

The Hebrew poets did not make their wars or their national heroes, however great, the subjects of their song; at least no such songs have been preserved to us. Solomon's "1005 songs" were probably secular, and hence were not preserved. David, the "sweet singer of Israel," one of the central figures of Hebrew history and the father of Hebrew poetry, is not eulogized either in poetry or prose. The Hebrew poets had a higher mission,—to sing the praise of Jehovah, the suffering, glory, and triumph of the Messiah, and to pour forth the joys, hopes, sorrows, and longings of the human soul. Their poetry is poetry with a divine soul.

Hebrew poetry is mainly of two kinds,—lyric and didactic. It has no epic and no drama. It is distinguished from prosé chiefly by its rhythm. It is divided into lines, but can hardly be said to have meter. To be sure,

the lines are approximately of the same length, and a verse is, as a rule, made up of two, three, or four lines. The fundamental and prevailing form of Hebrew verse is the couplet of two lines, and the second line repeats, or in some way reinforces or completes, the thought of the first.

Here we find the parallelism of clauses which so widely regulates Hebrew poetry. A few verses will serve as illustrations of the different varieties of parallelism:—

"How shall I curse, whom God hath not cursed?
And how shall I defy, whom the Lord hath not defied?"—*Num. 23:8.*

"A wise son maketh a glad father:
But a foolish son is the heaviness of his mother."
—*Prov. 10:1.*

"Till thy people pass over, O Lord,
Till the people pass over, which thou hast purchased."
—*Ex. 15:16.*

As already said, Hebrew poetry is divine and deeply religious. The lyric poetry of the Old Testament was designed to be set to music and to be sung in the public services of the sanctuary where the nation assembled to worship Jehovah. The earliest specimen of purely lyric poetry is the song of Moses on the overthrow of Pharaoh in the Red Sea. Here a nation as one man sings its joy to Jehovah for his mighty deliverance. "It is the grandest ode ever sung." The homage is rendered, not to some ideal spirit of liberty, not to Israel's arms and heroes, but to the God of victory and freedom.

"Thy right hand, O Lord, is become glorious in power," etc. It had a chorus, "Sing ye to the Lord," etc., and is antiphonal, chorus responding to chorus, and voice to voice. Maidens, dancing and playing their timbrels, performed their part.

Another grand example of lyric poetry coming down to us from that time is the ninetieth psalm, written probably near the close of the forty years' wanderings. A vein of sadness runs through it. Israel, smitten down by God's heavy wrath, strew the desert; Moses, weighed down by severe trials, looks into Canaan, but never enjoys its rest. Yet while the psalm gives vent to this profound melancholy, it is also resplendent with a faith made vital and pure by the fire of adversity. Moses clings to God when all else fails.

The great age of Hebrew lyric poetry begins with David. The Hebrew soul, naturally poetic, was made to sing, pray, and praise in verse. The whole Jewish nation, and later, the Christian church, caught the inspiration, and thus the whole world has been made to respond to David's harp.

Religious poetry does not seem to have flourished under Solomon. The Proverbs of Solomon are cast in a rhythmical form, but aside from that fact, they cannot be called poetry. Only two psalms (72 and 127) are ascribed to Solomon. The Song of Songs is a beautiful poem; but Ecclesiastes is purely prosaic.

During the reigns of Jehoshaphat and Hezekiah a revival of lyric poetry took place. Hezekiah appointed a society of learned men whose duty it was to collect and preserve scattered remains of earlier writings. *Prov. 25:1.* No doubt we are indebted to these men for many of our psalms, which otherwise would have perished. Several psalms were written during the reign of Hezekiah, and not a few were composed later.

Following the poems of praise, prayer, and prediction which compose the book of Psalms, we have the poetry of the prophets. In general they poured forth their reproofs and warning in verse. Isaiah, who, in his lofty flights of inspired eloquence, sings of the sufferings, triumph, and glory of the coming Messiah, does not fail to fill his verses with a sublime rhythm; and yet his poetry is not cast in an artificial mold, which retards and often breaks

the thought. "The structure of the strophe is always easy and beautifully rounded."

The prophets Joel, Amos, and Micah, like Isaiah, rank among the classical poets of Hebrew literature. Compared with Isaiah, Jeremiah has less of that majestic flow, that poetical vigor and conciseness, that marks the writings of the former poet. Intense sadness nearly overwhelmed the prophet, and his books disclose his great grief. His poetry is subjective and elegiac. (Compare Jer. 8:22; 9:1; 14:17.)

Ezekiel has wonderful imagination, but his poetic talent is meager. Of all the prophets his style is most nearly prosaic. Hosea's "rhythm is the artless rhythm of sighs and sobs;" and yet in the midst of his grief there are bold poetic flights. All the other prophets are poets, but they frequently descend to the prose style.

Thus it is seen that from the Exodus, God's ancient people were not a rude, uncultured, semibarbarous horde, as is often thought, but quite the reverse; they display the highest art and culture. Their writings, both as to matter and style, are, after all, in the true sense of the word, the literature of the world. The one great purpose of these writings is to reveal God to man; but in fulfilling that mission, beauty and charm as literature are only increased the more. Hence we find in them true poetry, true oratory, truth itself.

AND NOW COME I TO THEE.

BY T. E. BOWEN.
(Newbury, W. Va.)

THESE words of prayer were uttered by the Lord just before he left his disciples for the last time. He promised to be with them unto the end of the world, but not to mingle with them in human form. His work for the world as a personal teacher was done. He said: "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

The enduring of human shame and reproach was about over. The cruel misrepresentations of Jewish leaders were to wound his earthly life but little longer. Satan's quiver was nearly emptied of its poisoned shafts. All had been borne by our Redeemer, that sinful man might have everlasting life. His work done, intuitively his mind returned to his heavenly home, and as he viewed, by faith, his Father upon the throne, surrounded by loyal angels, he exclaimed, "And now come I to thee."

The Saviour's heart must have leaped with joy as he contemplated returning to his Father. There was no attraction on earth to him. Nothing dear here but his people, and he had done everything possible for them. He said that he "prayed not for the world," but he did pray most earnestly for his followers, that they might sanctify themselves through the truth, even as he had set them an example.

Brethren, our work is almost done. Evidences on every hand go to show that we can labor for the world but little longer. The time for the fulfilment of the prayer, "Father, I will that they also, whom thou hast given me, be with me where I am," is almost here. Ought not this to fill every disciple's heart with joy? How can any cast lingering looks into the world, when there are joys awaiting the faithful, with Christ, which have never entered into the heart of man? Let us not hang back as did Lot, and compel the Lord to pull us from the impending destruction; but rather, let us joyfully welcome the tokens of deliverance.

There is danger of our saying in our hearts, "My Lord delayeth his coming," and of really being glad, down deep in the soul, to think so. There is great danger that Christ will come "as a thief" to such. The Lord says: "Sing, O

heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." Has he?—O, no. "Behold," says Christ, "I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste."

May the Lord help us to make haste, lay hold on eternal life, and prepare now to meet him in joy and peace.

LIFT UP THE FALLEN.

BY JOSIE BRYNER.
(Jonesboro, Ind.)

LEAVING a throne of royal splendor, the Prince of heaven came down to this sin-cursed earth to bring tidings of great joy, and bind up the broken-hearted; to comfort all that mourn, and lift up the fallen; to lead sinners to repentance, and redeem a lost and ruined world. From the beginning of his ministry, he was persecuted by his enemies, condemned for associating with sinners, and hated because of his sinless life. Yet through all his persecutions, he never once turned back, never once wavered in his course, but kept straight on in the path which his Father had chosen for him, —straight on through the mocking crowd, through the agony of Gethsemane, through his betrayal and humiliating trial, and through the awful torture of Calvary's cross. After fulfilling his mission here on earth, the Saviour* of the world ascended to his throne on high, leaving instructions with his disciples to lead sinners to repentance and to lift up the fallen. "Wherefore by their fruits ye shall know them."

Through the cold, dark streets of a crime-haunted city, a wretched outcast makes her way, shivering, and drawing a tattered shawl closer around her, as the chilling blasts of approaching winter sweep over her thinly clad form, and the rain and sleet beat upon her pale, haggard face. Jostled by the crowd, rudely pushed aside by rough hands, and told to "move on" by burly policemen, the homeless wanderer scarcely dares reach out a trembling hand for alms; but cold, hungry, and despairing, "moves on."

Passing an elegant mansion of imposing grandeur, she pauses a moment; then stops, spellbound, and glances through the plate-glass windows, slightly shielded by filmy lace curtains. With longing eyes she gazes into the spacious apartments brilliantly lighted by chandeliers. Inside these rooms are open, polished grates, blazing with warmth and brightness; the tinted walls are hung with rare paintings; and rich carpets cover the floors. How warm, and bright, and tempting it looks! If only she might creep in somewhere, and rest her tired form on the soft carpet, and feel the warmth and sweetness of that beautiful home for a few moments! O, if it might be!

She remembers that she has heard that the good God has prepared a beautiful home for all repentant sinners,—a home of rest and warmth and peace,—a home where sickness and sorrow never come, and sin will not enter,—a home where the loving Saviour lives and reigns forevermore. "O, if I could only reach it!" she cries; "is there any hope for a creature so lost in sin as I?" Her guardian angel bends low, and whispers of that other Magdalene whose sins were forgiven, and who followed her Saviour to the cross, and was the first to meet him on the morning of his resurrection. O, if some one would only help her to find this tender, forgiving Saviour! And hot, blinding tears fall down the white cheeks of the lonely outcast, and the wind and rain sweep over her, unheeded.

"Move on; there's no room for you here!" The voice of the night watchman fell harshly upon her ear, and with a startled cry, she crept away in the shadows of the night, almost fainting with hunger and cold, almost perishing for love and sympathy. Suddenly her steps were arrested by delightful strains of music from a church close by. A beautiful anthem, sung by a trained choir, mingled with the sound of the deep-toned organ, flooded the night air with exquisite sweetness, with soul-stirring harmony. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." A gleam of hope came into the face of the homeless magdalen as the theme of the anthem caught her ear; and leaving the muddy curbstone where she had been sitting, she drew her tattered shawl closer about her, and moved to a place under the great stained-glass window, through which a blaze of light, like a stream of warm crimson blood, fell upon the snow and slush outside. Surely some one out of that vast audience would be touched with compassion for one of God's poor, after listening to a song of such melting tenderness. Surely one of those professing Christians would lend her a helping hand and lead her to a better life.

The great doors are at last flung open, and the richly dressed crowd pour out in a living stream of aristocratic splendor. A frail, tattered form stands close by, holding out a thin, trembling hand, and lifting up a wan, haggard face, full of piteous entreaty. But some are eager to get into their warm, luxurious carriages, and rudely push her aside; they have no time to look after street waifs; some are rushing through the rain and sleet, in a hurry to reach their elegant homes, and have no money to waste on beggars; others draw their silken skirts closer about them, and wonder that "such creatures" are allowed to come into a respectable neighborhood. They inquire in their hearts, "Am I my brother's keeper?" The priests passed by on the other side; the Levites looked, then they also passed by; and the good Samaritan was away in another part of the city.

"Move on; there's no room for you here!" and a rough hand thrusts her again into the street. Lifting a wild, stricken face, the wretched outcast utters a low moan and speeds swiftly away. On through mud and mire, through snow and rain, through driving sleet and chilling winds; on through the cold, dark streets of the crime-stained city; on past the mansions of the rich and the lowly dwellings of the poor; on, on, faster, faster, "anywhere, anywhere, out of the world,"—there's no room for her here! Once she calls the name of mother; but her mother is in her grave, and cannot hear the voice of her child. Soon the sullen roar of water is heard, and the outcast stands on the brink of the rushing river. One agonized cry, a sudden plunge, and the dark waters close over her. There is room for her in the river—and God and the angels in heaven witness the deed!

"Am I my brother's keeper?" O wondrous love of an all-pitying Christ, how long wilt thou bear with our unfaithfulness? "How long, O Lord?" "The God of Israel slumbers not, nor sleeps." Have we enough of Christ in our hearts to try to lead a fallen brother into a better and nobler life? Will we use our own personal influence in behalf of a miserable magdalen who is shunned by her own sex, and scorned by all her fellow creatures? Have we the moral courage to face the long line of satanic agencies which array themselves against us in the form of public opinion? Dare we lift up the standard of Christ Jesus, and follow the Lamb whithersoever he leadeth? "Ye cannot serve God and Mammon." You cannot cling to a blood-stained cross with one hand, and hold on to a jeering world with the other. "Choose ye this day whom ye will serve."

Special Mention.

PASSING EVENTS AND COMMENTS.

The W. C. T. U.—The work of this noble Union had its beginning in the famous Woman's Crusade, less than a quarter of a century ago; and in this brief period has extended its influence around the world. Though this crusade, which we believe originated in Ohio, took place in days when memory with us was young and uncertain, the zeal with which godly women embraced the power of prayer, and fearlessly invaded the saloons that were reeking with sin and destruction, is impressed upon the mind, and afforded an example of heroism and devotion of which the world has seldom seen an equal. As a youth, we read of the conversion of those haunts of Satan into houses of prayer. Although many fierce conflicts were waged with the enraged foe of righteousness, yet in many cases, prayers and tears prevailed. Sinners were brought in contrition to the foot of the cross, and homes of desolation and squalor became the abodes of peace and love. It is true that this tidal wave of reform was followed by an onrush of the enemy; but it showed clearly the material of which woman is made, and what she can do in a crisis.

The Onward March.—The W. C. T. U. was not organized with failure as one of its corner-stones. The watchwords, "For God, Home, and Native Land," have a ring that vibrates in every true heart. The organization and its work have been, and still continue to be, feminine in genius and management. Perhaps a better word than feminine would be womanly. In a few instances, masculine wisdom has been admitted and recognized; but we believe it is to this day considered that those deviations from the original policy of exclusive womanly control have been weak points in judgment and errors in practise. Perhaps this is so; we would by no means contend with the Union on that point. But if it be true, then let them beware in the future.

We very much suspect that it was such an influence that led the Union to espouse the cause of the National Reform party, and to give its influence to the enactment of Sunday laws, which, instead of remedying the evils they deplored, will inevitably lead to those that are greater. The object of the W. C. T. U. is not to fetter men's consciences, but to break every yoke, and to let the oppressed go free. In the oppression of the sweat-shops and in the crushing power of commercial strife, thousands of toilers are being ground to despair and death. The object of the W. C. T. U. is to secure to these unfortunate creatures the respite of one day's rest in seven. Should not the law in some way hold out to these poor sufferers its arm of protection?—Yes; let it be so. But the National Reformers have a cause closely allied in appearance to this. The W. C. T. U. was tempted to join causes, and accepted the bait. Would to God it had persevered in its own work, and let the men and their schemes alone.

A Call to Prayer.—Not the cry of the muezzin from the minaret of a mosque, but a call of the W. C. T. U., issued by their evangelistic superintendent in view of three important conventions that are soon to be held in America. One of these is the World's Convention, to be held at Toronto, October 23-26; and another, the National Convention, to be held at Buffalo, October 29 to November 3. Among reasons for the call we find the following: "A spirit of unrest is abroad in the earth. Nations are on the verge of war. Hundreds have perished in Armenia, and are perishing in India, Greece,

and elsewhere. Popular discontent prevails. Capital and labor are in conflict. Sin, poverty, and sorrow abound. Multitudes are still enthralled by alcohol, opium, and impurity." In the program for the week there is but little if any portion of it in which most Christians could not heartily unite.

Among the topics for prayer suggested for the week's program is Sabbath Observance. In this prayer we, as Sabbath observers, could most heartily join. We long to see the Sabbath observed by all. We desire to see the hand of oppression lifted from the downcast, prostrate forms of our fellow men. We would love to see the hallowed influences of the Sabbath exerted over every home in every land. We desire that the W. C. T. U. should come to look upon this subject in its true light; indeed, we would be glad to see them all observe God's true rest day. But for this we would not contend with the noble women who are working this mighty power for good. Shall we not accept the good they have in view, and sympathize with them in it so far as prayer and faith in God can go? With civil laws as a power for enforcing Sabbath observance, we can have no sympathy. If we pray for Sabbath observance, and God answers our prayers, it will be Sabbath observance in his own way, and that is what we all need.

God has his servants distributed in all parts of the world and in every branch of his work. Among the laborers in the cause of temperance are those who have obtained their inspiration from the Fountainhead. While we may not be able to approve of all that has been or is being done, is it not our duty to allow any light which God may have vouchsafed to us to shine clearly upon the path of those who truly desire to know and do his will in all things? Let us all pray for a better observance of the Sabbath, even by the W. C. T. U.

Shocking Events.—These are of frequent occurrence nowadays, but a week or so ago it seemed as if we were having a tempest of them. The first in a series was the wreck of two passenger-trains that dashed headlong into each other near Emporia, Kan., because a station master did not keep his signal of danger burning brightly enough to be seen by a swiftly passing train. A dozen were killed, and many more were maimed. Almost the next day two Colorado trains were in collision because a conductor thought he could save a few minutes' times by exceeding his orders. The consequence was a score of slain, and three times as many terribly injured. Just about this time a body of unarmed miners, who were on the great strike in Pennsylvania, and were marching to another place, where it was feared they would incite trouble, were ordered to disband; and because they refused, the officers poured into their midst a murderous volley of bullets, killing over twenty and wounding a much larger number. Not two days passed when another railway accident in the Southwest deprived seven people of their precious lives, and left a heap of maimed. To finish up the carnival, news came of the destruction of two or three towns on the Gulf of Mexico in Texas, by a tidal wave. Over a dozen lives were lost, and a vast amount of property was swept away or destroyed by the onrush of water.

A Display of Folly.—Last winter an irreligious member of the Kansas Legislature sarcastically proposed a bill to incorporate the ten commandments into the State penal code, providing for severe punishment for the violation of any of those precepts. The news of this action reaching Australia, it was taken for sober fact, and one of the religious papers there speaks of it as a thing likely to be consummated, and adds, by way of comment, that "the attempt is laudable,

except for the ridiculous Saturday provision." It would be difficult to imagine a more complete display of logical and ethical folly than is presented by such an attitude. Here is an editor, whom we know to be a talented and highly respected professor, advocating the enforcement of every precept of God's spiritual law by policemen and courts, under penalties and punishment. This of itself would be a more extravagant piece of foolish bigotry than even the Dark Ages produced. But as if in contrast with this bit of untempered daubing, another exhibition of folly is thrown in, in a bald denunciation of the law which he would have enforced. That "ridiculous Saturday provision" was not a human arrangement; it was made by the same Voice which spoke the other nine commandments. We are glad to say, to the credit of the man in Kansas, that he had not the remotest idea of being as foolish as that professor makes him and himself out to be.

T.

INCREASE OF CRIME.

THAT we are living in an age of great crime is evident to every careful observer. The murders committed in one year in this country alone would make an appalling list, and but a small per cent. of the murderers are ever punished. This being so, criminals soon learn that the chances of escaping from punishment are in their favor, and are thereby emboldened accordingly. Robbery, too, is greatly on the increase. By the word "robbery" I would include all kinds of robbery. Looking back to the Middle Ages in Europe, we see the baron in his castle, at the head of his armed retainers, living upon the people by actual robbery, taking, by open violence, whatever he desired. "A barbarous age," we say. Men have learned to do these things in a more gentlemanly way now; but the modern trust magnate is the inheritor of the spirit of the robber baron of past ages, and is fully as merciless as he in the exaction of what he wants, which is generally all he can get. All the crimes of past ages flourish in this, only in different ways.

So notorious is this condition of our land, that even those who believe that the world is growing better all the time are forced to take cognizance of these terrible facts. The *Christian Advocate* of September 9 says:—

For more than twelve years the *Christian Advocate* has lugubriously prophesied an increase of crime and lynchings in this country; and the prophecy has been fulfilled, to the horror of many communities and the disgrace and shame of the nation.

Among the causes are, the maudlin sentimentality with which crimes are treated; the ease with which an expert can be procured to swear a criminal insane, or the crank expert, who believes every one insane; the influence of detailed discussions of crimes and murders in the newspapers; the law's delays; the increasing depravity and recklessness of youth; the great decline in the conduct and order of judicial proceedings; the want of reverence for religion; the flippancy of juries; the frequency of pardons; the denial of a place to retributive justice; and the unnatural and debilitating doctrine that the sole purpose of punishment is reformation.

Such lynchings as have taken place in Ohio and Maryland, where in the first case the prisoner was in jail, sentenced to prison for twenty years, and in the second was sentenced to death, are a shock and a frightful damage to civilization. They demonstrated, what every student of history and observer of panics knows to be true, that the brutal, mob-like instincts are very near the surface of our civilization; and nothing that ever has taken place is so terrible that it has not been paralleled in this country, and may not be yet again.

Strange that those who can see all this cannot also see that the days like those of Noah, foretold by Christ, are here; that the earth is ripening for destruction; and that in a little while the command will be given, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

M. E. K.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

A SERVICE OF SONG.

BY MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

ONCE I wandered in the gloaming,
Over wood and hill and vale,
When the dew was gently falling,
And the mournful nightingale
Filled the forest with her music,
And all nature seemed to rest,
Quiet as a child at evening
Sleeps upon its mother's breast.

Thus I wandered on, unheeding
Where my careless footsteps strayed,
When I heard a burst of music
From the old church in the glade.
Then I paused in solemn silence
At the ivy-mantled door,
Where in sunny days of childhood
I had often been before.

As I listened to the singing,
Childhood's days came back once more:
"We are joyously voyaging over the main,
Bound for the evergreen shore,
Whose inhabitants never of sickness complain,
And never see death any more."

And my burdened heart grew lighter,
Neath its heavy load of care,
As we sung, in trembling accents,—
Softly sung,— "Sweet Hour of Prayer."
"In seasons of distress and grief,
My soul hath often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer."

And methought I heard the music
Of the heavenly seraphim,
As upon the air of evening
Upward rolled that grand old hymn,—
Hymn I've heard so oft from childhood,—
Hymn my mother sang to me:
"Nearer, my God, to thee;
Nearer to thee!
E'en though it be a cross
That raiseth me."

Thus the simple service ended;
And a calm I cannot tell,
In the solemn hush around me,
Like a benediction fell,
While the pastor joined in singing
That grand hymn of long ago:
"Praise God from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost!"

STUDIES IN CHILD CULTURE.—NO. 16.

BY MRS. S. M. L. HENRY.
(Sanitarium.)

I HAD a habit, as a child, of looking in the Bible for everything. A little white kitten was given me, and immediately I wanted to see what the Bible said about white kittens. I searched and searched. I asked my father to help me. He told me to get the concordance and see if I could find the word "kitten" or "cat" in the Bible. But I could not find it. "Well," I said, "it may be that it is left out of the concordance, but God made my little white kitten, and it must be in the Bible somewhere." My father let me work away at it until I found out, to my intense grief, that God had not, as I supposed, even thought about my white kitten, because he had not said anything about her. I could not account for her existence; for how could anything be which he had never thought about? and if he had thought about my kitten, and made it, he would surely have mentioned it. Then my father came to my rescue, and gave me a Bible lesson in which I was taught the family history of my little pet, and helped to trace its pedigree in the Bible, so that I was comforted and instructed as well.

I had a beautiful lesson on the city full of boys and girls playing in the streets, what and how they played, how Jesus was a child, and, without any doubt, played with other children, running and leaping about the streets of Nazareth where he was brought up. The life of Christ can never be so real to any one who has not known him as a child with other children, as to the child who is early taught to find and know him as a companion child in the Bible.

In our study we would begin the search for every topic in Genesis, and trace it through to the end. Every truth in God's word has its root in Genesis, and branches out through all the other books, until it blossoms in Revelation. Investigate with your children, and see if you do not find this to be true.

To arrange a study, select your topic, and get a starting-point from the concordance; but do not use the concordance after you have a starting-point; trace the study by the references. Let the children read to you, and you help them to such illustrations and applications as are adapted to their comprehension. Such lessons will be full of delight, and live in memory, as mine always live with me. There will be no lack of variety. Every housekeeping utensil, every article of furniture, the horse and carriage, with its associated topics, running off into chariots, the chariots of war, the chariot of King Solomon, which was "paved with love," chariots of fire, and the "chariots of God," which are "twenty thousand, even thousands of angels."

Then the trees, plants, and flowers, geology, and all the sciences. Make a separate topic of the dew, the mist, the sun, the rain, the springs, the river, the sea, the precious stones, the common stones, and minerals. Beginning with Genesis, and going through the Bible, these topics run into every line of gospel truth, opening up mines of untold richness.*

The topics should always be suitable to the season. Do not take up a topic at such a time that you can get no illustration of it. Children do not like dead things, and such a study would be dead to them. For instance, do not take snow or frost for summer topics. Study about the garden in the spring when garden is being made; about the harvest in autumn. The garden made a beautiful lesson for me. It began with Eden, and ended with the pathetic story which begins, "There was a garden; and in the garden a new sepulcher." Even a child will at once see how fitting is the sequel of this story to the beginning, and be impressed by the great truths of salvation, as he learns how the sin which began in the garden of Eden laid the loving Friend of sinners in the garden sepulcher. The interest in this study will grow with years, and the word of God will become more and more fruitful with each study. I believe that a child who is in this way taught from the word of God about everything which he handles, looks at, reads, and learns, will never go far away from the truth. Sooner or later, all truth will find him.

There is a great danger which must be met in the growing disposition to take the words of the Bible to mean something different from what they read,— "interpreting," "spiritualizing," as it is called, until its plain reading seems foolish. This is the error of the church to-day. It takes the plain truth, and so mixes it with much that is of human origin that the average man or woman is shocked to be asked to believe its statements as they would believe any other book, or the current news of the day. A minister wrote me, "You say you take the Bible as it reads. Now, that is ridiculous. The Bible calls Christ a lamb, but was he a lamb?" I reply, Was he not? If not, what then? This question was asked in all sincerity,

*My "After the Truth Series" is an illustration of this method of Bible study.

doubtless; but the questioner was not willing to keep in mind, or did not know, the difference between the plain and symbolic in speech, which every child ought to know perfectly,— does know, almost naturally, before it can read. The symbols found in the Bible have a generally accepted, common-sense reading which, kept in mind, makes plain those scriptures over which theologians quarrel the most. God does not need any human interpreter of his word. That word is its own interpreter, and will make itself plain to the honest-hearted reader. The children should be taught that God, who made man, knows him well enough to talk to him so that he can be understood; that he alone knows what he wanted to teach us in his word, and so is alone able to tell us what it all means.

An interpreted Bible may mean anything; a literal Bible cannot mean two things. God has made his statements so simple that they seem foolish to the worldly wise, just as do the simple natural remedies for the sick, as well as hygienic foods for the nourishment of the body. As with a chemical *simple*, any attempt to combine, changes the nature of it entirely, and any attempt to analyze is futile. Go into the laboratory and try to analyze a simple. You would make yourself ridiculous if your ignorance were not taken into account. It is a simple, and cannot be separated, because it has no parts. You can separate a text of Scripture into its component parts, and so find the different points of truth which it may contain; "but when you try to analyze truth, you make yourself just as ridiculous as a chemist would in spending his time trying to analyze a simple. This is what many public teachers are trying to do to-day; and with this, every mother must contend if she would have her children grow up really to believe, love, and honor the word of God, or him who gave it. Each truth is a star in the heavens, to be followed for its light. It cannot be used as an old clock might be by a curious boy,— taken to pieces, tossed about, and lost in the grass.

Life, at the best, is heavy, and even the children must carry burdens. Only those who know how to read the word of God can find the easy yoke of Christ. It is well to learn this lesson as early as possible; for only his yoke can make any burden light. If any one needs to find it, the children do. It is good for a man that he bear the yoke in his youth, provided he has learned how to bear it; for with this yoke fitted to his shoulders, he can take on anything which he ought to carry, and for Christ's sake, and in his name, carry it easily.

I pray you who read this, give the little ones the opportunity to know what the Bible has in store for them. Don't compel them to wait until life comes on, hot and heavy with its strife and conflict; until the appetite has been so vitiated that they cannot relish the truth; and until they must learn the truth at the hardest, from such a bitter sense of need that all of heaven must be ransacked for supplies to meet it.

The principles which are laid down in the Bible concerning the family relation ought to be very early taught the child. The book of Ephesians should be studied by every household, verse by verse, so that every member of it will acquire a thorough understanding of its teachings as they concern domestic affairs. This holy word, laid away by the children for future use in later homes, will conduce to honor, to "quietness and confidence," and prevent those social outbreaks which cause scandal and destroy love. The children of to-day are to be the home-keepers of the next generation, and this is the time to save them from the enemies of their peace. All the mistakes which we have ever made have been from a failure to take God's word for all that

it is worth, and allow it to have its own way in us; and now, as we have the opportunity to bring up our children on the nutriment of that word, let us be sure that it does not glide away from us, like a ship laden with a costly cargo, which has slipped her cable, and drifted out to sea.

NOTES FROM THE SANITARIUM AND SUMMER SCHOOL.

BY M. E. OLSEN.
(Sanitarium.)

THE summer school proper closed Monday, the 13th inst., but some of the class will continue a week longer. Fifty of the students will then go at once to Chicago, where they will get a practical acquaintance with various lines of the work, besides being able to continue their text-book studies. A large building has been secured for their accommodation, and it is expected that a regular training-school will from now on be conducted in Chicago.

Monday night Dr. Kellogg gave the students a reception at his residence. The program included some excellent music, and appropriate remarks by Dr. Kellogg, Judge Arthur, and Doctors Ashley, Kress, Paulson, and others. Altogether a very pleasant evening was spent.

It is hardly necessary to say that the students at the summer school have enjoyed unparalleled privileges for obtaining a practical education. The members of the Sanitarium faculty have given freely of their time to the interests of the school, and the best outside talent has been enlisted to make the work complete. Best of all, the instruction has centered in the Bible, and the fact has been continually held before the students that the best preparation is wholly useless without the gift of the Holy Spirit. At the prayer and social meetings we have enjoyed most precious experiences together. The Lord has worked wonderfully. The latter rain has not been withheld. No doubt some have experienced its refreshing influence in larger measure than have others; but none have sought the Lord in vain. The promise, "He satisfieth the longing soul, and filleth the hungry soul with goodness," has been abundantly verified.

Encouraging letters are coming in from the health school workers. Everywhere the Spirit of the Lord has gone out before them, and prepared the way. Remarkable openings present themselves in many different quarters. Several hundred club members have been secured in Cleveland, Ohio, and a health school will be held there the early part of next month. Others will no doubt follow.

The publishers of *Good Health* are thankful for the efforts that many are putting forth in behalf of the journal, and are happy to report an average monthly increase in the subscription list of about five hundred.

BEHAVIOR IN GOD'S HOUSE.

A FAITHFUL and valued friend of years has asked that something be said in the Home department on this topic. There is much to be said; and while much has been said, there still seems to be a demand for line upon line.

There is no place, perhaps, where we feel called upon to be more strictly observant of the rules of etiquette and good breeding than when we go into the house of another. This is apt to be particularly so when the one whose house we enter is a person of distinction. We are liable to feel oppressed or embarrassed at times by a sense of our duty to behave ourselves with proper decorum in the presence of those whose esteem we wish to gain.

How, then, should it be when we go to the house of God? Shall we go there to laugh or giggle, to whisper or chat, to act rude or

clownish? If one were to deport himself in this way in the house of a neighbor, at the same time ignoring the presence of the one whose hospitality he was enjoying, such conduct would be considered boorish and indecent. How much more reprehensible is such conduct in God's house! Even if we cannot see him in whose presence we are, he is there, and watches closely even our thoughts while in his presence. He is ready to receive and commune with those who seek his companionship; but God and angels turn away their faces in sorrow from those who trample upon the sacredness of their house, and who refuse to show to heavenly beings the respect that is due to a neighbor.

God's house should be reverently regarded and sacredly kept. When things are brought into a church that are displeasing to God, he is driven from his own house. Shows, lectures, parties, or entertainments that are of a class that belittles the high gospel work, or that grieves God's Spirit because of their worldly or purely sensuous character, should not be admitted to a house dedicated to God. The Lord should not be driven from his own abode. If such things are admitted, not only is our Heavenly Father wronged, but those who go there are injured. To all classes the place loses its holy character. The sacred is defiled with associations of the profane and wicked. Children remember the house by the unholy associations rather than by the pure.

Eating lunches in a church between services renders it common, and especially is this true when the children are allowed to romp about in the house. When it is necessary to use the church for a lunch-room, if it be necessary, it should be with a careful regard for the sacredness of the place.

One spot in the house of worship should be regarded more carefully than all others, and that is the pulpit and its platform. Careless or irreverent behavior should not be tolerated there, where God's word is spoken. This is said with no desire to encourage superstition, but because sacred things must be permitted to associate only with sacred things, in order to preserve their holy reputation.

From long observation I am convinced that much of the disregard and disrespect that is shown our houses of worship is caused by carelessness in preserving the sanctity of the place, and maintaining its claim for respect in the minds of the youth. More anon. T.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS
BY J. H. KELLOGG, M. D.

LIVE outdoors. The healthiest place in the world is outdoors. The people who live most outdoors are the healthiest people. The reason why savages are usually more hardy than more civilized peoples is that they live outdoors. The North American Indian is always hardy, notwithstanding he lives in a wigwam among the fumes of burning wood, creosote, and half-burned, smoking embers, the smoke so dense that he can hardly see, because he spends most of his time outdoors. But the civilized American is tied to a house, and in the winter he puts listing around his windows and doors, banks up his house, and puts a storm-shed over his door, and even plugs up the key-hole with a little cotton (I have actually seen people do that), so that a single breath of air from the outside, that is trying to get in and bring with it the life-giving oxygen, cannot get in. Thus we shut out this heaven-born element that is free to everybody,—this element that nobody has ever undertaken to tax, and that is never for sale anywhere, because it is free to every one, the whole world over.

People stint themselves of this free element

more than of any other. With reference to their water and food, some people are very careful that it is not adulterated, yet they are perfectly satisfied to breathe old, musty air, taking it at second-hand, when pure air is perfectly free. A man will do this who would be ashamed to be seen wearing a hat or coat that anybody else had worn, yet he is willing to breathe second-, third-, or even tenth-hand air. Public buildings are often shut up so closely that the air becomes almost dense enough to be cut with a knife; it is so thick with effete substances, which come out through the breath, that it is positively unfit to breathe. If you could see these substances as they go in through the mouth and nose, you would see that they make the air which is filled with them as black as ink.

As I have said, the healthiest place in the world is outdoors. You should live outdoors all you can, especially when cold weather is coming on. Don't hover over the registers and the grate, or shut yourselves up in stove-heated rooms, but go outdoors, and breathe the cold air. Whether it is all calm and sunny or not, go outdoors, and get all the breezes and all the cold air you can. A great many people up North, when they find that cold weather is coming, flee to Florida, Alabama, or Texas, or to some other place in the South, so as to get away from "Jack Frost." Now Jack Frost is our best friend. The reason we don't have yellow fever is because he has killed the germs of yellow fever. Some years ago he was down in Tampa. People had been boasting that they had not had any frost there for twenty years, and that it was a most delightful place to live; but by and by the yellow fever started in, getting worse from week to week, till the people longed and prayed for frost. Finally I saw an account in the papers that the people of Tampa were praising God because they had had a frost, and the yellow fever had been checked. In the Northern cities we have frosts from about the first of November or the middle of October till along in May, and the effect of these frosts is to kill millions and millions of germs.

After the ground freezes up, decomposition stops, outdoors, entirely, and the air is perfectly pure; the air that comes sweeping over thousands of snow-fields up at the North is just as pure as the snow is,—absolutely pure. One of the benefits of cold air is that it is pure air, because the germs are all asleep; and decomposition, in consequence, has all stopped. The poisonous gases that have been rising for so long from decomposing matters during the summer and fall, cease when frosts come, and during five or six months of cold weather we have pure air. The pure, frosty air which many seem to fear so much, is the best tonic in the world. So, as I have said, live outdoors as much as you can.

FRUIT FOR THE SICK AND AGED.

DR. FINLAYSON writes: "I regard the apple as a staple food. Many a person has observed an increase in weight during the autumn months, when apples are plentiful. No one ever suffered from apple dyspepsia. In fact, I believe such a condition impossible. Its influence is to increase digestion. It acts energetically upon all the digestive organs, and promotes assimilation. The grape, now in most yards, is easy of culture, and may be ranked with the milk and honey in the land of plenty. At the bedside of the weak, aged, and feeble, wine and grape juice are welcome agents to restoration and strength. Fruit is the best food we possess; and the more it is eaten, the better we are in health as a people. My patients do better when they eat plenty of ripe apples, peaches, plums, cherries, etc."—*Journal of Hygiene*.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., SEPTEMBER 21, 1897.

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COME.

If there is any one word which embraces, in itself, the whole compass of the gospel, that word is, "Come." Over seven hundred years before Christ, this gracious invitation was heralded to a thirsty and poverty-stricken world: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. And when He appeared who was the life and the light of men, the two essentials of human need, the burden of his message was still the blessed invitation, "Come." "Come unto me, . . . and I will give you rest." And to those who strangely decline his invitation, he sadly and reproachfully exclaims: "Ye will not come to me, that ye might have life." John 5:40.

The fifth verse from the close of the volume of inspiration, in accordance with its uniform spirit, reiterates, in a most emphatic form, the same inspiring welcome: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Does not this language indicate a special movement on this line in the last days, as the closing invitation of the gospel message? It is given in connection with a strong appeal, now going to the world, with reference to the coming of Christ. Rev. 22:12: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

1. In harmony with the declarations of prophecy, we are warranted in looking for a great outpouring of the Spirit, and a special work to be accomplished by it, in connection with the close of the work of mercy for the world.

2. Light on the future inheritance of the saints, and the beauties and attractions of the world to come, as embodied in the glories of the holy city, the New Jerusalem above, and the duties and obligations of the church, in its closing work, has been abundantly given. And,—

3. Has not the time come for the outpouring of the Spirit, which will constitute the "latter rain," and lead to the predicted and long-expected "loud cry" of the message? Have we not reached the time when the Spirit is giving its last call, in light and power, to come? And is not the bride, the holy city, which is now waiting to receive its redeemed children, with all its celestial attractions, saying, Come? And should not he "that heareth," that is, the church, led by the Spirit, and wooed by the resistless attractions of the heavenly home, say to all, with an earnestness and consistency which should reveal to all a true sincerity, "Come; for all things are now ready"?

Cheering thought, that all *may* come; that "whosoever will," may "take the water of life freely." This opportunity will not always remain. O you who are so vitally concerned in this matter, you who have not yet the witness of the Spirit that you are His, come while you may; delay not till it is too late. Some, alas! will find themselves obliged to take up the lamentation, in the end, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. It need not be you.

U. S.

"SABBATH JESUITS."

SUCH is the title which a paper styling itself the *Christian Standard* applies to Seventh-day Adventists. It is with no intention of contending over this epithet that we notice the article; for when we meet reviling, it is best to remember that the reviler has the worst of it in the end. And we sincerely hope that the time may come when a paper that professes to be the standard of Christianity will see its mistake in calling bad names.

The article charges that we "impose upon ignorant hearers by saying that the pope of Rome changed the Sabbath from the seventh to the first day of the week;" and then proceeds to deny the supposed statement. The facts are, and so we teach them, that the observance of the Sabbath was transferred to the first day of the week by a slow and insidious process. This process occupied centuries, and kept pace with the advancing development of the papacy. The papacy began to show itself in Paul's day; for he wrote to the Thessalonian church, "For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let, until he be taken out of the way. And then shall that Wicked be revealed." 2 Thess. 2:7. To the elders of the Ephesian church the same apostle said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:29. By reading the context of each of these scriptures, it will be seen that even in his day, Paul clearly saw the working of the elements which were to result in the development of the man of sin.

It is no wonder, then, that early in the Christian era, traces may be discovered here and there of a growing custom to attach importance to the observance of Sunday as a day of festal joy in the place of the solemn observance of the Sabbath. Moreover, this custom was abetted by the obloquy which was heaped upon the Sabbath because the Jews, as the chosen people of God, had for many generations observed it. And the same course is taken to-day by the enemies of the Sabbath.

The article proceeds to say:—

The New-Testament doctrine of the Lord's day, or first day of the week, is that upon this day (1) the saints assembled themselves together; (2) they heard sermons and observed the Lord's Supper; (3) they lay by them in store as the Lord prospered them; (4) they made offerings for the poor. From the day that Christ rose from the dead, the great events of the New-Testament church are connected with the first day of the week, and not Saturday, or the Jewish Sabbath day. Christians used the Sabbath days as a means of reaching the Jews, and a great many kept the Sabbath for a time because they were still entangled with the law, the yoke of bondage. But the glorious fact of Christ's resurrection finally crowded out the observance of the old day; and the new day of joy, the Lord's day, the first day of the week, became supreme.

It is quite true that the Sunday "crowded out" the observance of the Sabbath. But not in the days of Christ or his apostles. The claims of the writer as to the Scriptural record are, in the main, clear assumptions. Except in one instance, there is positively no account of a religious meeting on the first day of the week in the New Testament. The Corinthians were instructed to lay by themselves in store of their substance for the poor in Jerusalem. But this was not a work for the day of rest, and there is in it no hint of a sacred day.

On the contrary, we have not one word from Christ or apostle in regard to Sunday sacredness, and not a single instance in which, by word or example, they showed any honor to the Sunday. The fact that Christ arose on the first day of the week is stated as a matter of narrative, without comment. At the same time it is said of the women that they "rested the Sabbath day according to the commandment." Luke 23:56. It certainly rests with those who make such statements as these to prove at least some of them. Any one who will take the trouble to read the Acts of the Apostles with this end in view, will easily discover which day it was that the apostles of Christ observed. For those who do not have the time to do this, we will mention a few passages: Acts 13:14, 42, 44; 16:13; 17:2; 18:4, 11. Twice, at least, Paul declared that he had not violated the law or customs of the fathers, which he could not have said had he observed Sunday and broken the Sabbath. Acts 24:8; and 28:17.

Concerning post-apostolic testimonies, the article under consideration has the following:—

Pliny, in A. D. 107, says: "They [the Christians] were wont to meet together on a stated day, before it was light, and sing among themselves alternately a hymn to Christ as God. When these things were performed, it was their custom to separate and then to come together again to a meal, which they ate in common, without disorder." This heathen writer closely parallels the inspired writer's, "Upon the first day of the week, when the disciples came together to break bread." Barnabas, A. D. 120, says: "We keep the eighth day with prayerfulness, the day also on which Jesus rose from the dead." Justin Martyr, A. D. 140, says: "The day on which we all hold our common assembly, because Jesus Christ our Saviour, on the same day, rose from the dead." Bardesanes says: "On one day, the first day of the week, we assemble ourselves together." Tertullian, A. D. 200, says: "We solemnize the day after Saturday, in contradiction to those who call this day their Sabbath."

Pliny's testimony proves nothing more than that the Christians were "wont to meet together on a stated day," and no hint is given as to what day it was. Pliny was a Roman governor, and this was a part of his report to his superior, the Emperor Trajan. The "Epistle of Barnabas" is a notorious fraud, and is so recognized by nearly all Biblical scholars. Much of the pretended epistle is a confused and senseless jumble; and it illy becomes one who holds the Christian standard aloft, and professes to take the Bible for his guide, to appeal to such miserable authority to prove a doubtful doctrine, a thing which he does not hesitate to criticize in others who resort to the same method to prove infant baptism. The reference to Justin Martyr's writing is misquoted, according to any authority which we have at hand. It should be given as follows: "On the day called Sunday, is an assembly of all who live either in cities or in rural districts,

and the memoirs of the apostles and the writings of the prophets are read." In the same "Apology" he says, later on: "Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Saviour rose again from the dead." But if anywhere Justin uses the language credited to him by this writer, we have not before seen it, and would be glad to be cited to the place where it may be found. It is true that other garbled quotations of this same language may be found, and it is possible that a mistake has been made in copying from one of these. It will be noticed that the heathen name "Sunday" is used by Justin for the first day of the week. He was a recent convert from paganism, and, like many of his class, held a strong desire to conciliate the two religions. This he tries to do by presenting Sunday as the symbol of light, or the sun, which would please the heathen, and also as the resurrection day, which would please the Christians. The mystery of iniquity was working with considerable power by this time, though this is the very first mention of Sunday, in connection with its observance as a day of rest, that carries the least shadow of authenticity, to be found either in sacred or profane writings. And it occurs a century after the writing of Paul, who foretells the great apostasy.

We do not care to examine the remaining references to the writing of men whose zeal need not be discounted, but who certainly pandered, to a greater or less extent, to the prevailing tendency of conciliation and coalition with the religion of the Roman state.

Chambers's Encyclopedia (article, Sabbath) says: "Unquestionably the first law, civil or ecclesiastical, by which the observance of the Sunday was enjoined, rather than commanded, was the edict of Constantine, A. D. 321." Constantine, as emperor, shared the spirit of which we have taken notice. He ardently desired to harmonize the conflicting elements of his realm. He called on the inhabitants of cities and villages, tradespeople and artificers, to rest "on the venerable day of the sun." The council of Laodicea, A. D. 364, a council held under the auspices of the then rising Roman Church, hastened to carry the matter farther than the emperor had done, and placed an anathema upon those who observed the Sabbath.

The observance of the Sunday grew up with the papacy, though it was the spirit and genius of the papacy that gave it birth and nourished it. And the papacy was no sooner clothed with authority than it made haste to nourish and strengthen this, its first-born child.

Such, in brief, are the facts as we solemnly believe them to exist. We take no underhanded or Jesuitical methods to proclaim this truth; but we are fully persuaded that the position we have taken is God's unfailing truth, and that it will stand the test of searching criticism. Testimonies might be given at great length to show that the observance of the Sabbath continued for centuries after the ascension of Christ.

G. C. T.

ROCKS AND MOUNTAINS.

Who has, or can have, any adequate idea of the convulsions which will rack this old earth under the seismic shocks of the great and terri-

ble day of the Lord? There are many scriptures from which, when carefully considered, some idea of them may be gained; and there are some which convey an idea of greater and more radical disturbances than would at first sight appear.

In the Old Testament we have such passages as Isa. 24:1, 19, 20: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." See also Jer. 4:23; 25:32, 33; Zeph. 1:15-18.

Surely such descriptions indicate deep-wrought and wide-spread desolation. But the statements of the New Testament are more emphatic still. "Heaven and earth," says our Lord, "shall pass away." Matt. 24:35. The voice of God is soon to shake both earth and heaven. Heb. 12:26. Of the great earthquake which occurs under the seventh and last plague (Rev. 16:18), it is said, "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." As the result of this earthquake, every island flees away, and the mountains are not found. Verse 20. But still more comprehensive is the testimony of Rev. 6:13-17. Here it is said that the heavens depart as a scroll when it is rolled together, and every mountain and island is moved out of its place. And there ascends from all classes of men, high and low, rich and poor, great and small, the earth around, a universal prayer, "Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." In rocky and mountainous countries, it is easy to conceive how this can be; but how can it be in those portions of the earth where there are no mountains, where the surface of the earth is smooth and level? How could men inhabiting the great plains and prairies of the earth call for rocks and mountains to fall on them? What one inference, of tremendous import, is made necessary by this language?—It is that mountains will be developed everywhere, and rocks will be up turned from the surface of the earth in every direction.

This furnishes a field for the imagination. Not only will all existing mountains and islands (which are only the tops of mountains resting on the ocean's bed, and protruding above its surface)—not only will all these be moved out of their places, but new mountains will be thrown up, not only on land but also in the depths of the sea. What a convulsion will this make in the midst of the waters—precipitating them not only over islands now existing, but over continents themselves, in vast tidal waves. Then, certainly, if not before, will be a scene which may be described as "the sea and the waves roaring." Luke 21:25. What will be the emotions of men as they see, amid their own heretofore peaceful and quiet surroundings, huge mountains rising up, caverns opening, and rocks and crags of every conceivable description tumbling about like loose waves of the sea, threatening to fall upon and crush everything before them?

The whole surface of the globe, usually seeming so firm and solid, must then appear in terrible commotion, like the surface of the sea lashed by the tempest. What a scene! No wonder the Revelation describes it as an earthquake more great and mighty than any ever before known; and no wonder that men, seeing that some power, greater than human, has taken hold of the pillars of nature to rend them asunder, cry to the flying rocks and rolling mountains to fall upon them. Such will be the convulsions of the great day.

We read, in Prov. 22:3, that "a prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." To foresee the evil that is coming, one has but to read and believe the word of God; and to hide himself, he has but so to connect himself with Christ that his name shall be recorded in the Lamb's book of life; for every one whose name is in the book shall, in that terrible time of trouble, be delivered. Dan. 12:1.

U. S.

ANGLICAN CHURCH UNION.

A Step toward a New Papacy.

A few days ago the Lambeth Conference (held in Lambeth palace, Canterbury, England) ended its work, after a month of sessions. There were present one hundred and ninety-four bishops of the Anglican, or Episcopal, Church, representative bishops from every branch of that church being present. The sessions of the conference were held in secret, and while we may know the final decisions of the conference, as far as they are published, we cannot know of the diversity of opinions presented and the discussions that preceded the final agreement.

At the close of the conference, a kind of encyclical was issued. The most important topic discussed in the encyclical is that relating to the organization and government of the church by which we may conclude that that topic furnished important matter for discussion. It is apparent that many of the Anglican clergy, particularly those of England, are envious of what they denominate the "majestic organization of the papacy," and are desirous of imitating it. They would like to see a great universal Anglican Church, with a primate; and there was evidently much discussion upon this point. A Romanist would say that such an organization is not practicable, since anything Anglican cannot be universal, as England is not universal; and the Anglican could retort by saying that the same objection could be urged against Rome. Indeed, if all the churches that have the Anglican form of worship—the lineal and literal descendants of the Anglican, or English, Church—would consent, there would be nothing in the way of an English pope; and if a pope is a necessary feature in the government of the church, an English pope would surely be as good as an Italian pope.

But the Lambeth Conference did not take kindly to the idea even of an English pope. The American bishops have strong notions of American liberty. They evidently hold, what is a fact of history, that when the civil bonds which united the American colonies to England were severed, the spiritual connection of the American Episcopal Church to its fostering mother, the English Church, was also bro-

ken; and they do not propose, at this late day, after a century of independence, to unite the American branch of the Episcopal Church to its English mother other than in voluntary, kindly, and Christian relations. An English pope is not at all to their liking.

The same feeling evidently prevailed among the bishops of the Anglican Church in the British colonies. These colonies have attained almost complete civil independence, and the Anglican Church's spiritual independence in these colonies, of the mother church of England, is even greater. The Canadian bishops living so near the bishops of the United States, enjoying fraternal relations with them, and seeing the measure of their independence, could not accept of any less measure of liberty. The sentiment and feeling of Canadian independence as expressed by Kipling in his poem of "Our Lady of the Snows," in the lines—

"Daughter am I in my mother's house,
But mistress in my own."

well expresses the feeling of the Canadian Anglican Church toward its mother, the English Church. The same feeling prevailed generally, and the hopes of all those who desired to see an English papacy were at once cut off.

The conference, however, did take a step in the direction of a closer union, by forming what is denominated a "central consultative body for supplying information and advice." This is a distinct step toward a papacy, and is no doubt a compromise between the two opposing ideas and forces in the Episcopal Church. This committee is to be appointed by the Archbishop of Canterbury, the chief primate of England. It may be seen that with this power of appointment in his hands, it will be an easy matter for him to appoint those who are in accord with his views. Then if any measure of authority is given to this "consultative committee," a central authority is at once established, which, from custom and precedent, may finally claim an authority and power which at the first were not dreamed of by many who consented to give it being.

The papacy grew up in a similar way, and it is a well-known axiom that like causes produce similar results. Whether there will ever be an Anglican papacy, then, depends upon two considerations: (1) Will there be time enough for its development? and (2) Will the spirit of supremacy subdue the spirit of liberty in the Anglican Church? The *New York Tribune* thinks it can never be. It says:—

It [the Anglican Church] may, and probably will, maintain communion between its various national branches, but there will never be an Anglican patriarchy. That conception of church polity may continue to receive the academic recognition of the theologians, but as a working principle, it is dead beyond the hope of a resurrection.

It is to be hoped that the *Tribune* is a true prophet; but an evil thing, once started, rarely goes backward.

M. E. K.

"Do what others are dreaming about, instead of dreaming about what others are doing."

THE SYRIANS.

THE Bible often speaks of this people. The kingdoms of Judah and Israel were frequently brought in contact with the Syrians, while Mt. Lebanon, their home, is many times referred to in the poetry of the Old Testament. Their name is believed to be but an abbreviation of the word Assyrian. Like Israel, the Syrians were situated in the midst of the great powers that long ruled the old world,—Assyria, Babylon, Egypt, Persia, and Greece,—and hence were frequently trampled underfoot. Being frequently overrun by, and mixed up with, other nations, the original stock remained less pure than in some other nations; and their literature is more varied, according as one or another of the nations had a leading influence over them.

From the time of Alexander the Great, 333 B. C., and especially after the kingdom of the Seleucidæ was established in Syria, the Greek influence became marked; from that time to the present, Greeks have been found in Syria. As soon as Christ began his ministry, "his fame went throughout all Syria." Matt. 4:24. Soon

people; they did much to spread Christianity in Persia, India, and even China.

In 636 the Syrians began to fall under the Mohammedan power; and from that time, their language began to disappear, and finally gave place to the Arabic, which is now the language of Syria. But with some of the Christians, the Syrian language is still preserved in the liturgy of the church, and there are two or three small villages which still speak it.

The present population of Syria is about two million, one fifth being Christian, and the remainder Mohammedan; the Christians are divided into several sects, the chief ones being the Roman Catholics, the Greek Catholics, and the Nestorians. The Roman Catholics are best known as the Maronites of Mt. Lebanon. Besides the Christians and Mohammedans, there is a peculiar class in Syria called the Druses, whose faith is a mixture of Christianity, Mohammedanism, and heathenism. They dwell mostly in Mt. Lebanon, number about 80,000, are noted for their conservatism. In war they are most cruel. In 1860 a most barbarous warfare was carried on between them and the Maronites till Europe was horrified, and a French army was sent to put an end to the war. From that time, the Syrians have had a Christian governor. This, with the backing of the powers of Europe, makes life in this region a little more secure than formerly.

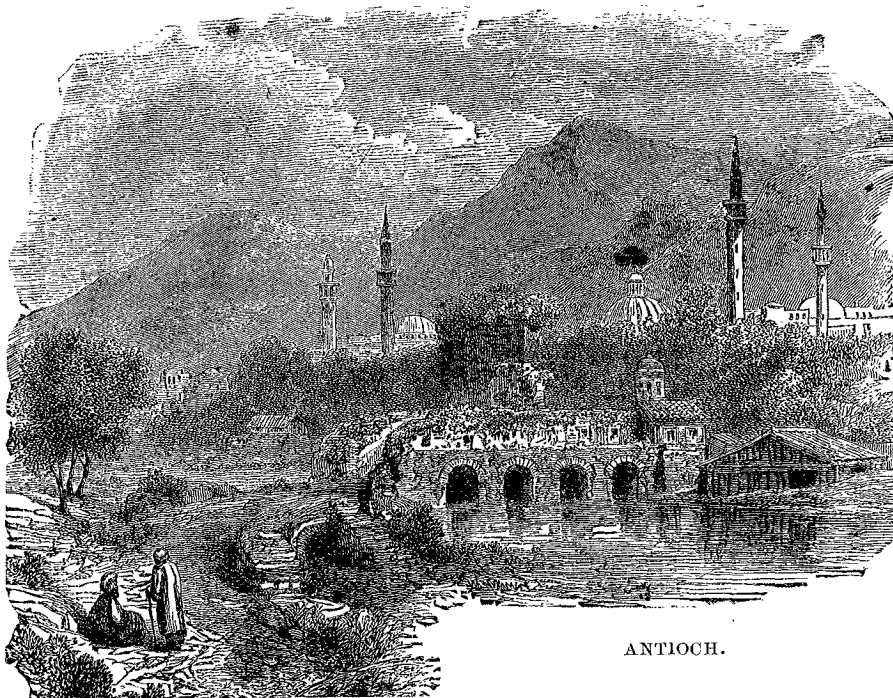
About the time that the first angel's message began to be preached, the Presbyterians opened a mission among the Syrians, with headquarters and publishing house at Beyrout. Many schools have been established, and the Scriptures quite extensively circulated. There are also a large American college and a German hospital at Beyrout. Present truth has to some extent been represented among this people. Brother La

Rue, now in China, spent a short time there, and left some publications. In the north of Syria, some work has been done at Alexandretta, Beilan, and Aleppo. A few have accepted the faith.

But what has been done can scarcely be called a beginning. We should begin at once to print in Arabic, the common language of Syria as well as of Egypt and the north of Africa, and some should be sent to circulate the printed truth and to preach the word. In the days of Solomon, thousands labored in Lebanon to prepare cedars and stones for the Lord's temple. But a greater than Solomon now commands us to go to this field to prepare living stones for the more glorious temple. If we cannot, like Solomon, send thousands to Lebanon, yet thousands can have a part in the work by furnishing means with which to send laborers to this field, and thus literally have a part in gathering material from Lebanon for the Lord's temple. May all our Sabbath-schools have a liberal part in furnishing material for this work in Lebanon.

H. P. H.

"CONTEMPLATION of Christ himself may be so carried out as to lead you away from Christ; the recluse meditates on Jesus, but he is as unlike the busy, self-denying Jesus as well can be."



after Pentecost, there were disciples enough in Damascus to attract the attention of the persecuting Saul; in fact, the first great wave of the gospel swept to the north over Syria, and it was at Antioch, in northern Syria, that the disciples were first called Christians. Acts 11:26. A great work was done in this country, many miracles were wrought, and a large church was raised up at Antioch. It was among this people that Paul was first called to labor among Christians; and it was from among them that he was sent to the work to which the Lord had called him,—to preach the gospel to the Gentiles. During the first period of his missionary work, Paul made Syria his headquarters.

Christianity continued to prosper among the Syrians till, at the close of the first century after its introduction, the church of Antioch numbered a hundred thousand; at the beginning of the fifth century, the Christians in Syria numbered several million. It was in this century that the great division took place in the Christian church on the doctrine of the nature of Christ, most of the Syrians adhering to the position of the Nestorians, who taught the existence of two distinct persons in Christ, the human with the divine Word indwelling, joined in one only by unity of will and affection. For a time, the Syrians were quite a missionary

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

NEGLECTED GRACE.

BY MRS. WORTHIE H. HOLDEN.

We breathe an atmosphere of grace,
So pure, so full, so free,
We scarcely sense its wondrous worth,
Nor know its potency.

Blind ignorance hath palaces,
And homes, and hovels dim,
Where poisoned breath of stagnant air
Entombs the soul within.

Ye know the gift of God, but still
Seek not the dying soul,
To bear him forth upon thy heart
Where grace can make him whole.

Too free the gift so dearly bought!
O God, forgive, I pray,
The favored ones who idle sit
Throughout salvation's day!

Ye children of the day, arouse,
Shake off your lethargy,
Lest when the Master comes, he say:
"Depart, I ne'er knew thee."

THE INDIANA CAMP-MEETING.

This gathering was held in Spencer Park, Logansport, August 24 to September 5. The camp was quite pleasantly situated in a dry, grassy grove on the bank of Eel River, about one and a half miles east of the city, with which it was connected by electric car. The weather was all that could be desired, and this assisted much toward the success of the meeting. Five hundred and sixty-seven persons camped on the ground, in one hundred and one tents. The laborers who assisted from outside the State were J. H. Morrison, I. H. Evans, A. F. Ballenger, E. A. Sutherland, B. G. Wilkinson, Drs. Paulson and Winegar, of the Sanitarium, Mrs. S. M. I. Henry, Brethren Harris and Mackey, of the Chicago mission, and S. Sherin, a Methodist minister of Chicago, who spoke once. The work of all these laborers was much appreciated, and was indeed blessed of God. Some could remain with us only two or three days, passing on to other meetings; but the time was well put in, and that to good effect. From the first, there seemed to be a quiet, earnest spirit upon the ground, which deepened as the meetings progressed. We believe there was "an ear to hear," and that the word spoken took effect in many hearts. Some, however, were careless, and no doubt went away no better than they came.

From time to time through the meeting, opportunity was given for those who had never yielded to Christ to start in his service, and usually there were some who responded. Some who had been for years in a backslidden condition, again renewed their covenant with the Lord. Twenty-five or more were baptized. About \$1,430 was given by the brethren to the following very worthy enterprises: Battle Creek College Industrial Farm, \$900; Chicago mission, \$130; foreign missions, \$60; Graysville Academy and Oakwood Industrial School, \$50; and for the work in Indiana, \$290. Surely all these enterprises are good, and worthy of assistance, and we are sure our brethren have been blessed in giving toward their support.

Harmony and union prevailed in all conference actions, and but few changes were made in the officers of any of the organizations. Resolutions were passed that hereafter all tract society business should be transacted in the State conference; that all persons doing business with the tract society deal strictly on the cash basis; and recommending local societies

to balance their accounts every three months. It was also recommended that the mission house in Indianapolis be placed on sale, and the debt against it paid. A few other actions of minor interest were also taken.

The last day of the meeting Brethren O. S. Hadley and P. G. Stanley were ordained to the gospel ministry. The Spirit of God was present, and we believe set its seal to this action. All seemed to feel, as they went to their homes, that the meeting had been a success, and that they had been blessed in coming.

W. B. WHITE.

ILLINOIS CAMP-MEETING.

This meeting was held at Forrest, a small town of about twelve hundred inhabitants. The grounds were all that we could ask, being situated in a beautiful grove, which had a good sod of blue-grass, and a living spring. The town was somewhat small for such an important meeting. As we can have but few such meetings, it would seem that they should be used to stir up larger cities.

There were nearly one hundred tents and about three hundred campers. I was not able to be at this meeting the first week, as the Indiana and Illinois meetings came at the same time. The testimony of all was that it was one of the best meetings Illinois ever enjoyed. The attendance increased, and the interest deepened, till the close. There was a good outside interest from the beginning, and the people expressed their appreciation of the meetings by a petition signed by one hundred names, inviting the Illinois Conference to hold its next annual meeting at the same place. Elder W. D. Curtis will follow up this interest with a tent effort. Sister S. M. I. Henry was at the meeting the first week, and her earnest talks were a source of great comfort and instruction to all. The last week of the meeting, Elders Jones and Ballenger, Professor Sutherland, and Dr. Paulson were present.

It was noticeable that while each was engaged in a different line of work, and for different institutions, all spoke with the same spirit and for the same purpose. The advanced light of the message the last few years has done wonders for us. There is no part or branch of God's work that remains a cold, dry theory. It is all life, light, and power. How soon will its work be done, while all the earth will be lighted up with its glory.

The workers were all of good courage, and expressed a determination to make a success of the work committed to their trust. The finances are coming up well. The conference was able to pay all the workers, and had some money left in the treasury. This will enable them to develop some of their undeveloped resources. This conference, like many others, has a number of young people who are very anxious to get into the work, and I am glad that it is possible for the conference to give them some encouragement. However, our young people should not stand back and ask the conference to run all the risks. They should move out and show that they have faith that God is leading them, without asking the conference to insure them remuneration for their time before they enter the field.

Elder S. H. Lane was re-elected president, and nearly all the old Conference Committee, with two new members added, will serve another year. A frank and open spirit prevailed in all the meetings. The last meeting was especially good. The sweet Spirit of the Lord touched all hearts with tenderness. Tears flowed freely, and many wept for joy. In a few minutes almost the entire congregation responded with praise and thanksgiving that they were able to go home with renewed courage, hope, and faith to do the work that God had called them to do.

Twenty-six were baptized the last Sabbath by Elders Bliss and E. A. Curtis.

May all those who attended this meeting be able to carry home with them the light and instruction there received, that those who had to stay at home may share with them in these blessings.

J. H. MORRISON.

KANSAS CAMP-MEETING.

This meeting was held on the same ground as the meeting was held last year. The outside attendance was very small, compared with the former one, on account of other general meetings in the vicinity. The grounds were beautiful, and every provision was made to attract and accommodate the crowds.

The work was well begun when we arrived, and the blessing of God was resting upon workers and people. Over eight hundred campers were on the ground. Daily meetings were held in separate tents in the English, German, and Scandinavian languages, and for the youth and little ones. The laborers present from without the State were Elders Kauble, Moon, C. Santee, Shultz, and Professor Boettcher. Elder G. G. Rupert conducted a daily study on the prophecies of Daniel and the Revelation; other ministers of the conference also labored acceptably for the success of the meeting. The Lord blessed the word spoken. More than a hundred went forward to seek the Lord, and gave evidence that they were deeply in earnest. Many found peace in believing, and in receiving the Saviour. Over fifty were baptized, and others returned to their home churches to be baptized there.

The present standing of the conference reveals the fact that faithful work has been performed, and the officers are laboring hard to elevate the standard of righteousness, and to bring the people up to it. This can be accomplished only by a truly converted ministry. They that bear the vessels of the Lord must be pure in heart. During the year some changes were made in the list of churches, by dropping out some that were decimated by removals and apostasy, by annexing others, and by making one of two. Corrections were also made in the lists of members, by disfellowshipping the unfaithful, thus making the numerical strength of the conference more nearly correspond to its actual standing. There can be nothing gained by the churches, nor to those of doubtful character, by retaining their names on our lists from year to year. There is no righteousness in making a false showing in anything. These losses are more than made good by the increase reported at this meeting. Several new churches were received into the conference. The tithe received during the year shows an increase of \$3,493.69 over last year. The book sales for the year amounted to \$8,637.60; about 115,000 copies of the *Signs* have been received and distributed; and over \$2,000 was donated to the advancement of the cause in "regions beyond."

R. M. KILGORE.

ARGENTINA.

LAS GARZAS, CHACO SANTAFECINO.—The school started here is progressing, having at present fourteen pupils. From the accounts we hear of it, it is having a good influence, although no religion is taught to outsiders. We have received some tracts from Buenos Ayres, and are loaning them to the people. These, we know, will preach where we cannot, except by our lives. One has to be very firm, as the boys, like those in many other places, are corrupt, and unless watched, will spread evil in the school. At best, we can only work diligently, pray earnestly, and leave results with God. One native believes the truth, but the fanaticism of his wife prevents him from

obeying. He has done much to enlighten the minds of the people; and many who were before opposed to us, now have more confidence in the work. The commissary of police shows a more friendly spirit than formerly, and one of his assistants sends a girl to the school.

It is a blessed privilege to be where the Master is calling; then we have a foretaste of the time when we "shall see his face." My soul is lightened with his presence. Brother Peverini was accused by the judge of teaching religion in the school, the judge threatening to come to inspect it, but after explanations, he was very friendly. We have a subscription list here of eight for *El Faro*, our new Spanish paper, which is much appreciated. I had a good visit with a Catholic family of Spaniards. The father subscribed for *El Faro*, giving me an additional offering, besides buying "Gospel Primer" in Spanish. I read the Bible with him, spoke of the preciousness of God's love in Jesus, and prayed, getting a hearty invitation to come again. Brother Pons, a young Waldense who has come from Uruguay, will take up the work here now. Two of the young brethren recently started on their first canvassing trip for our small Spanish books; and so the work goes on, "midst good report and evil report." May the Lord help us to be faithful, that we may not only be saved ourselves, but also be enabled to help others around us. If God wills, I shall soon be in Battle Creek to get instruction for more efficient work in the Master's field.

August 1.

L. BROOKING.

MISSOURI.

SINCE my last report to the REVIEW, I have visited Creighton, Appleton City, Mountain Grove, Alton, Poplar Bluff, Glen Allen, Willow Springs, Marshfield, Springfield, and Swan. April 2-4 was spent with the church at Creighton in quarterly service. A good meeting was held, and two united with the church. April 16-18 I visited Appleton City. Four services were held, and an elder was chosen and ordained by the church. April 23-25 I held meetings with the Mountain Grove church, which greatly encouraged the brethren. May 4-12 I spent with the company at Alton, further instructing them in the truth; and as a result some decided to put away habits that were not in harmony with God's truth.

May 14 I returned to the vicinity of Poplar Bluff, where I held meetings during the winter, and spent a few days with the company there; and on May 25 I began meetings near by, continuing until July 12. At no time was the outside interest large; but as a result of the meetings, some of the children of the Sabbath-keepers were converted, which rejoiced the hearts of the parents. Six were baptized, and five united with the church. July 15-17 was spent with the company at Glen Allen, in Bollinger county. Three services were held, which greatly encouraged the brethren. July 23-26 a general meeting was held at Willow Springs for the scattered Sabbath-keepers of south central Missouri, in connection with quarterly meeting for the above-named church. About twenty-five of the scattered Sabbath-keepers were in attendance from Wright, Texas, Douglas, Howell, and Oregon counties. The Lord came near and gave us his blessing. July 30, 31 I spent with the company at Topaz, Douglas Co., holding three services. August 13-16 was spent with the company at Marshfield, where four services were held. I intended to remain longer and hold a series of meetings, but no suitable place could be procured, so I returned to Springfield, and was with the brethren the night of their prayer-meeting, and also the next night.

I came to Swan, Taney Co., and commenced

meetings on the 20th, and have given twelve discourses up to the present time. The house is well filled at each service, with attentive listeners. I held meetings at this place more than a year ago, and the interest seems to be better now than at that time. We labor on in hope of the crown of glory that will be given at the appearing of the Chief Shepherd.

W. S. CRUZAN.

MICHIGAN.

NORTH WHEELER.—Our interest at this place was such that it did not seem best to take the tent down during camp-meeting, some apparently being upon the point of deciding for the truth. A good number seem to believe that we have the truth, and a few have decided to obey. We hope, work, and pray for others. Pray for us.

A. WEEKS.

EAST COHOCTAH.—Since our good camp-meeting, we have pitched our tent at this place. We held our first service Sunday night, September 5, with an attendance of about eighty. No meeting was held on Monday evening, it being the time of the annual school meetings. Last evening there were only twenty-two present. We hope for a larger attendance this evening, as we have an interesting topic.

L. N. LANE,

S. E. WIGHT,

JOHN IRWIN, JR.

ARKANSAS.

AFTER our camp-meeting at Morrilton in August, 1896, I held a meeting near St. Paul, as a result of which we now have a small church at that place. In the latter part of the winter I visited the Sabbath-keepers at Gravett, Siloam Springs, and Springtown, holding some meetings, with good interest. August 18-22 I spent with the church at Hilltop. The interest was good. On my way back to St. Paul, I visited the Sabbath-keepers of Harrison, Keener, Gaither, and Jasper, all of whom are of good courage. From here I go to Boston to hold some meetings with those who have become interested from reading "Bible Readings" purchased from Brother G. T. Kerr while he was in this State. I am of good courage, and trust God for wisdom.

J. W. NORWOOD.

CALIFORNIA.

SANTA CRUZ.—After our good camp-meeting held in Oakland in May and June, I visited several churches along the coast from Oakland to Pacific Grove, Monterey Co. I also looked up scattered Sabbath-keepers. After attending the Christian Endeavor Convention in San Francisco, I went north, and attended the camp-meeting in Eureka, Humboldt Co. The Lord was present at this camp-meeting. A good work was done there, especially for the youth, by Elder Andross, who had charge of the youths' meetings. I assisted in the dedication of Morgan Hill church, August 1. I am now preaching in a small hall in Santa Cruz. I find a few here who are anxious to know the way of life. May God speed the day when all shall know him.

H. F. COURTER.

PENNSYLVANIA.

PHILADELPHIA.—During the last year our work in this city has been prospered. We held public Bible studies at the mission several times each week, and these were well attended. As my wife and I were the only conference workers, Dr. W. L. Winner and Brother John Quinn took an active part in holding the public readings, so as to have a diversity in the courses. We also held readings in private

families. As a result of the work, thirty-six decided for the truth, twenty-three of whom have been baptized; others will be baptized soon.

At our good camp-meeting in Altoona, it was decided to send a tent into the city. Brother Charles Baierle came to do Bible work and assist with the tent. Elder O. O. Farnsworth soon joined us, and we began our meetings, July 8, this being the first public effort of the kind ever made in this city. The people of Philadelphia are noted for their conservatism, and though we scattered thousands of bills from door to door, our attendance was small. The meetings continued seven weeks, and a few accepted the message.

We were not at all satisfied with the results, and determined to hold another series of meetings to see if they could not be made a success. During our first effort there were ten tents within a radius of two miles of ours, and it was reported that there were from fifty to one hundred in the city. This doubtless had much to do with the small interest. We pitched our tent again, August 27, in a very public place, where the Evangelical Alliance of the Churches had had a tent three months, without success. The ground costs \$31 a month. After visiting the city editors, ten of the daily papers gave advanced notice of our meetings, and have published reports of several sermons. These have been the means of widely circulating notice of our meetings, and we have our 40 x 70 ft. tent filled. Though the rent is high, it is evident that a good location is the cheapest; for during the eleven days we have been at this place, our collections have amounted to over \$35. We praise the Lord for the deep interest the people manifest in the truths for this time, and earnestly pray that the Lord will gather many jewels into his garner. We desire an interest in the prayers of God's people for the work here.

E. A. MERRELL.

NORTH CAROLINA.

HICKORY.—Our camp-meeting in North Carolina was well attended, good order prevailed, and its influence will be far-reaching. The preaching was principally done by Brother Allee, Professor Bland, and our home workers. The Spirit of the Lord was present in a marked manner. While Satan did all he could to mar the work, we thank the Lord for the victory gained.

We have just visited Asheville, where we had a good meeting. Six joined the church, and at a business meeting, officers were elected. We trust the Lord's work will be advanced. All the friends are of good courage. We found Brother M. H. Johnston at The Pines, with his wife. This is a quiet retreat where we trust many will find rest and learn the principles of right living. Brother Burlingame and other medical missionary workers have joined them, with their families. We trust the work in this field will take a new start as these earnest workers take hold of it.

D. T. SHIREMAN.

NEW MEXICO.

CHAMA.—This has been a hard field, but we are thankful to the Giver of all good that our labors here have not been in vain. In company with Elder Anglebarger, we came to Chama about two months ago. With few exceptions, we have held meetings every evening since. They have been well attended, considering that the audience of the local minister many times consists of only from two to five persons. Our audiences average from twenty to twenty-five.

As a result of the meetings so far, seven have taken their stand for the truth, for which we feel thankful. One case is remarkable in

some ways. A young lady who began at this time to keep the Sabbath, has had quite an experience. About four years ago she picked up a calendar, and saw Sunday marked as the first day of the week. She threw it down, saying, "A Jew made that calendar." She looked at another and another, till she had examined several, only to find them all alike. She was troubled, and in her perplexity she went to her mother, who told her that Sunday was the first day of the week. She then asked, "Why do we keep it, when the Bible says the seventh day is the Sabbath?" Her mother tried to explain it, but her daughter was not satisfied. She has since asked four ministers of different denominations about it. To all her inquiries they each promised to preach a sermon on the subject. This they did, but all to no avail; and her cloud of perplexity only grew darker. To-day, after four years of inquiry, she is rejoicing in the truth. In the face of bitter opposition, she has become a staunch Sabbath-keeper, and now realizes that the Bible and the calendar are right, but her education had been wrong. She has acknowledged her mistake, and now she is right.

L. A. SPRING.

IOWA.

FAYETTE.—From August 16-23 it was my privilege to attend the local camp-meeting at Fayette, Iowa, and to meet on the grounds not only some who in late years have accepted the truth, but some with whom I met in this part of Iowa thirty-two years ago. Here also I met Brother David Seely, one of the eight First-day Adventists who (myself being one) took a public stand, in Rochester, N. Y., to keep the Sabbath of the Lord, the first Sabbath in October, 1852. Brother Seely is now eighty-seven years of age. Although quite feeble, he attended over half of the meetings on the camp. He was happy in the Lord. Of the eight who took a stand for the truth in 1852, only three are still living.

Our camp at Fayette was in a beautiful grove of maples, in the edge of the town. There were thirty tents, and one hundred and fifty of our people in attendance. The president of the conference and several of the conference laborers in that part of the State took part in the services. Brother Wm. Covert, of the Wisconsin Conference, and the writer, were the laborers from abroad. The meetings were well attended by the citizens of Fayette.

On Sabbath forenoon about one third of the camp came forward to seek the Lord, either yielding to him for the first time or desiring a deeper consecration to his service. There were two occasions of baptism during the camp-meeting. Twenty were baptized.

As our people left the meeting to go to their homes, it was with thankful hearts for this season, which they declared was the best of the kind they had yet enjoyed. Much instruction was given in the meetings on the importance of working more earnestly to spread a knowledge of the truth, and many resolved to take hold of the work for their neighbors and the needy around them as never before. As they do this, the Lord will bless more than they have even thought. Even so may it be.

J. N. LOUGHBOROUGH.

NEWFOUNDLAND.

ST. JOHN'S.—Since my last report to the REVIEW, it has been decided by the General Conference Committee that I should make New Brunswick my field of labor. Notwithstanding that this was very unexpected to me, I accept the change willingly, not because the climate there will be any more agreeable, or the people any more ready to accept the truth, or truer to the cause, but because it seems to be duty.

In leaving this field, I am conscious of the fact that we are leaving many warm friends, not only among those who have embraced the truth, but among those who have not yet decided to obey it. My experience, since coming to this colony, has been the most profitable, though in some respects the most-trying, of all my life, and I shall ever look back upon Newfoundland as the place where God has manifested his special care for me, and caused me to triumph in his grace. I have found him to be a *present help* in time of need. We expect to have another baptism before we leave this island. May the Lord sustain his trusting people in this field and elsewhere, is my prayer.

August 7.

S. J. HERSUM.

THE SOUTHERN TRACT SOCIETY.

THE work in our field is not at all discouraging; we have evidence of the guidance of the Lord in our missionary work. While we carry on an extensive missionary correspondence, and see good results from this work, we have of late made special efforts to assist our local tract societies in doing active missionary work. These efforts are appreciated, we are glad to say, and our brethren express a desire to co-operate in the work. But often we receive communications from our librarians, saying, "Our members say we are too poor to get the supplies," or, "We shall be glad to receive any literature you may send us; the interest is good here, and ought to have attention," etc. Now while we cannot aid such, though we would gladly do so if we could, we feel confident that there are those who would help if they but knew the need. The Southern Tract Society is able to supply anything in the way of sales, but not having any endowment, it is an impossibility for it to furnish literature free, outside of its missionary correspondence. This society struggles for existence, and we fear we might see the death struggle in case we should attempt to furnish literature to our local societies, free. This is one of the trying circumstances we have to meet in this field; but if we could have help, it would be gratefully received.

Several of our local societies are not doing any "home missionary" work, or otherwise, because of lack of supplies and the means with which to purchase such. Is there not some State or local society, or individual, that would like to help us in this work by means or supplies? This, reader, is addressing you,—will you not take an interest in this work in this field? If there is some church or sister society in the North that would like to take the responsibility of supplying some special society in this field, we should be glad to write to such personally with reference to the situation and needs. Let us hear from you. We receive our greatest blessings when we help those who cannot help themselves. There are circumstances in this field that are not met frequently in others; we need your co-operation. We will cheerfully write particulars to those who are interested.

MARGARET M. KESSLER,

Cor. Sec. Southern Tract Society.

REFLECTIONS.

DEAR BRETHREN IN CHRIST: I have just read "Memories of the Last Fifty Years," from the pen of Elder Washington Morse, with whom I have had quite an acquaintance, and it has brought many reflections upon the last fifty-four years of my life. In 1843 William Miller preached in our neighborhood in Pennsylvania, and created a great stir among the people. I well remember that a drinking man related to me and to some other boys, by the roadside, some of Brother Miller's sayings to the effect that the Bible was almost entirely fulfilled, and that the Lord would certainly come in

1844. This, of course, made a deep impression upon my mind at the time, but it soon lost its force. In 1857 Elder Isaac Sanborn came to our place in Mississippi, and gave what was called a course of lectures, and in company with a number of others, I took my stand for the truth.

As I now reflect upon my past experience, my only regret is that I have been so unfaithful. O how much I regret the grave mistakes of the past! O how much good I might have done, had I been as humble as I should have been! I have been quite well informed in the glorious truths of the threefold message of Revelation 14, but how little have I done to give these precious truths to my fellow creatures! In reflecting upon my grievous mistakes, I feel thankful that God, in his infinite mercy, has kept me, and that now he is giving me the privilege of redeeming the time. Since the 28th of last January I have had the privilege of doing missionary work for the Master, and I have been permitted to enjoy much of the sweet Spirit of God in this work. My greatest desire is that I may be permitted to sow the precious seeds of truth in whatever way the providence of God may indicate. I have frequently been offered a place to work for the Master, but all these offers were slighted; and now I confess my sins before God and my brethren, and pray for forgiveness.

W. T. HENTON.

350 5th Ave., Helena, Mont.

News of the Week.

FOR WEEK ENDING SEPTEMBER 18, 1897.

NEWS NOTES.

On Sept. 16, while the City of Mexico was engaged in the celebration of Mexican independence, an anarchist named Ignacio Anulfoa burst through the cordon of troops, and tried to kill President Diaz with a club. He was prevented from doing so by an officer, and overpowered and arrested. There was intense excitement in the crowd of people when the truth became known; and after his arrest he was forcibly taken from prison by a body of two hundred men, and murdered. There is general satisfaction in the City of Mexico over the result, but some of the more thoughtful people are not pleased at this defiance of law. The event has proved that Diaz is as popular as ever.

The great coal strike, which has almost paralyzed trade in soft coal for some months, is now declared off, except in some districts. The strikers have lost a vast amount of money which they might have earned had they remained at work, but they have gained a slight advance in wages. Excitement is still high in the region of Hazleton, Pa., and there are apprehensions of outbreaks by the miners in revenge for those who were killed by the sheriffs. Labor organizations all over the country denounce the shooting of the miners at Hazleton, but the sheriffs will not be arrested until quiet is restored, and the soldiers are withdrawn. It is reported that the Austrian government will demand \$50,000 damages for each Austrian citizen killed as well as the arrest and punishment of the sheriffs. Altogether, it promises to be a very costly affair.

Fuller investigation of the shooting of the striking miners at Hazleton, Pa., leaves little doubt that it was entirely unnecessary. A few pocket-knives were all the arms found upon the dead and wounded men. Nearly all of them were shot in the back, and the dying testimony of some of the wounded was that they were shot while trying to run away. Martial law has been proclaimed at Hazleton, and State troops, under General Gobin, control everything. Incensed at the shooting, other miners who had hitherto refrained from joining the strike, have stopped work. Most of the murdered men were Poles, subjects of the Austro-Hungarian Empire, and the Austrian consul at Philadelphia is making an investigation. Austrian subjects in Chicago have petitioned the emperor of Austria to demand reparation. Several of the Old World powers are already feeling ugly toward this country, and the bloody affair at Hazleton will not increase their love for America.

Dr. De Costa, Episcopalian clergyman of New York City, predicts that within one hundred years the Catholic, Greek, and Episcopal churches will be united. He thinks that this will be accomplished by the dropping of superfluous doctrines by the Catholic and Greek churches. He thinks that the mission of the Anglican Church is to illuminate both the other churches, and finally to secure for the united church the Catholic organization and the Greek orthodoxy. The other churches, or "sects," as he calls them, have no place anywhere, and will soon go to ruin. To this the *Christian Advocate* (Methodist) replies that it will predict that when De Costa is dead, and his name forgotten on the earth, those sects will still exist as separate and flourishing bodies. It also predicts that the Greek Church will never unite with the Catholic while the Russian Empire exists, and that the Roman Church will never unite with the Anglican, or Episcopal, except upon the principle that the Ohio River unites with the Missouri, or the bluefish unites with the shark! This last prediction of the *Advocate* has in it the appearance of veritable inspiration.

ITEMS.

—There is a slight rise in the price of silver.

—The Bank of Spain is reported to be in a very shaky condition.

—All western Guatemala is said to be in arms against President Barrios.

—Ten thousand miners are now on strike in the neighborhood of Hazleton, Pa.

—There seems to be no doubt now that B. Fay Mills has joined the Unitarians.

—Louise Michel, the well-known French anarchist and agitator, is coming to America.

—The government of Russia will retire its paper money, and supply its place with silver.

—Cuba has had an election, and Domingo Mendez Capete has been elected president of Cuba.

—General Lee freely expresses his opinion that Cuban independence is but a question of time.

—The pope has strictly forbidden the Spanish priests to favor the pretensions of Don Carlos.

—Fifteen Klondike companies have been formed in London, with an aggregate capital of \$15,000,000.

—Jews and Baptists are worshipping in the same house in the Memorial Baptist church, Oakwood, Chicago.

—The cold wave has not harmed the crops, as most of them are beyond frost, and the frosts were very light.

—A Catholic priest in Boston, Mass., claims to have made 125 converts from Protestantism to Romanism in six years.

—The agricultural reports from nearly all the countries of the world except the United States report a shortage of wheat.

—A succession of rain-storms has moved across the continent the past week, benefiting crops and dispelling the terrible heat.

—There are seven cases of yellow fever in New Orleans. There seems little doubt that the plague will spread as in former days.

—A foot of snow, with a high wind to blow it into drifts, was the experience that befell Colorado, Sept. 17. The storm soon cleared away.

—The Spanish government in Cuba, by an exchange of prisoners, has practically acknowledged the belligerency of the insurgents.

—The Homestake Mining Co., of Deadwood, S. Dak., has cleaned up \$190,000 in gold in fifteen days, beating all previous records.

—The bones of a huge mastodon were lately exhumed near Waterloo, Ind. It is estimated that the tusks were fifteen feet long at one time.

—Chief Justice Start, of Minnesota, declares that government by injunction has gone too far, and that this is especially the case in Pennsylvania.

—A notable Russian, General Baron von Schack, compelled to give up his religion, the Lutheran, and join the Russian Church, has committed suicide.

—The most severe battle of the war in India was fought on Sept. 17. Both sides suffered severe losses, and nothing decisive was accomplished.

—The Western Elevator Association, a great grain trust, has been broken by competition,—the very thing which the trust was organized to prevent.

—A hurricane and tidal wave swept the coast of Texas, Sept. 12. The towns of Sabine and Port Arthur were almost destroyed. Thirteen persons are reported killed.

—A British army of 59,000 men and ninety guns is now ready to move to the northern frontier of India, to subdue the wild tribesmen in revolt.

—A late decision of the Bank of England to make one fifth of its reserve of silver has encouraged silver men to hope for the help of England in restoring bimetalism.

—Senators Cannon and Pettigrew, with former Senator Dubois, are in Tokio, Japan. The object of their visit is said to be to revive an interest in silver in the land of the rising sun.

—Sixty-three miners arrived at San Francisco from the Klondike, Sept. 15, on the steamer "Excelsior." They had with them \$1,000,000 in gold. Some had as high as \$60,000.

—Bears are becoming so plentiful in the Yellowstone Park as to be a nuisance. The superintendent of the park suggests that some of them be disposed of to zoological gardens.

—General Nelson A. Miles is in France. He attended the review of French troops in honor of the king of Siam, and has expressed himself greatly pleased with the French soldiery.

—The king of Siam arrived in Paris, Sept. 11. It is asserted by a prominent French official that he was obliged to consent to a French protectorate over his country before he was received.

—There are 100,000 Thessalian refugees in Greece. All these are destitute. If they can go back, they will find the country stripped of everything worth moving. But such is the hard fortune of war.

—Five burglars were taken from jail at Versailles, Ind., Sept. 15, and hanged by a mob. Governor Mount is indignant, and demands that those guilty of the outrage be at once arrested and punished.

—Wm. L. Wilson, ex-postmaster-general, ex-member of Congress, and author of the "Wilson tariff bill," was installed, on Sept. 15, as president of Washington and Lee University at Lexington, Va.

—Hugh O. Pentecost, a noted American preacher who left the ministry for the practise of law in 1892, has announced his intention of resuming preaching. His first services will be held in Carnegie Music Hall, New York City.

—A small force of Sikhs in the British service in India has demonstrated that British native troops will fight. Twenty-one of them lately held off a thousand of the enemy, and were nearly all killed before they gave way.

—The State of Ohio is now to be a political battle-ground for a few months, while the two great parties fight for the mastery. The campaign was opened by Foraker and Hanna on one side and Thurman and Bryan on the other.

—The steamer "Circassia," long overdue, was towed into Queenstown, Sept. 17. She broke her shaft, and after many unsuccessful trials, was at last towed in by the steamer "Memnon." The "Circassia" left New York, Aug. 29.

—The American trust has made its appearance in Russia. The newspapers of that country are discussing it, and suggesting ways for its destruction. All agree in one thing,—that it cannot, as in America, have any political influence.

—There is a report that the Nestorian Church is about to join the Russian Greek Church. The Nestorians are an Eastern sect, numbering about 400,000. They live near the border of Russia and Persia. By this change they will gain the protection of Russia.

—Russian papers assert that the late visit of the emperor of Germany to St. Petersburg was made entirely upon his own wish; that he was not wanted there, and that all that was done for him and his suite while he was there was done in a very perfunctory manner.

—A veritable panic prevails in some sections of the South over the yellow fever. Two thirds of the population of Jackson, Miss., have fled, and the newspapers are not printed, for lack of compositors. Rigid quarantines are established in many towns, and on the great lines of travel. So far the fever has not been very deadly.

—Zion's Herald warns the Epworth League of four dangers to which it is exposed: First, that of being "conventionized to death;" second, that of being "ministerized to death;" third, that of being "benevolentized to death;" and fourth, that of being "politicalized to death." All these dangers are real, but the last one especially so.

—The sultan has authorized a commission consisting of six persons,—two Mohammedans, three Armenians, and one Greek,—to visit the desolated villages of the Armenians, and report what should be done. He proposes to rebuild the churches, and build orphanages for the children. Abdul Hamid posing as a reformer and a restorer of Armenian losses will strike the world strangely.

—The great Dismal Swamp, in Virginia and North Carolina, is on fire. The great drought supplied the conditions, and four hundred square miles of the swamp is reported to be a mass of flames. The swamp is uninhabited except by wild animals.

—A convention of high ecclesiastics of the Russian Church was lately held at Kazan, Russia. The object of the conference was to lay plans for the suppression of heresy. A decision was reached advising the government to proceed against the followers of Count Tolstoi, and also against allowing Lutheran books to be published in the Russian language.

Special Notices.

REMAINING CAMP-MEETINGS FOR 1897.

DISTRICT 2.			
Florida, Tampa,		Oct. 1-10	
DISTRICT 5.			
Arkansas (general) Ozark,	Sept. 22 to Oct.	4	
Oklahoma " Guthrie,	Oct.	7-17	
DISTRICT 6.			
Idaho, Boise City,	Sept. 23 to Oct.	3	
Oregon (eastern), Union,	Oct.	7-17	

REDUCED RATES FOR THE SHERMAN, MICH., CAMP-MEETING.

THE Michigan Passenger Association will make the following rates to those attending the Sherman camp-meeting: "A rate of one and one-third fare for the round trip to Sherman, from points within fifty miles thereof. Dates for the sale of excursion tickets, Sept. 22, 23, and 24, good to return on or before Sept. 29, 1897." We are sorry that we are so late in making this notice, but we give it as soon as we could receive an answer from the association.

J. H. DURLAND.

GENERAL MEETINGS FOR WISCONSIN.

Oxford,	Oct. 5-12
Mt. Hope,	" 18-24
Beldenville,	" 26-31
Granton,	" 26-31
Cumberland,	Nov. 2-8

These meetings are appointed for the benefit of all who live in the region where they are to be held. Arrangements will be made to care for visiting friends, and it is hoped that there will be a general effort made by our people who live within a reasonable distance of these places to be there. The intention is to hold four services daily in all these gatherings.

Elders Scott and Shreve and perhaps other help, will attend the meeting at Granton. Elder Clarence Santee, of Iowa, Elder Shreve, and the writer appoint to be at Mt. Hope. The writer and Brother G. M. Brown expect to be at Oxford. Elder J. C. Mikkelsen and the writer will attend the meeting at Beldenville and Cumberland.

WM. COVERT.

Publishers' Department.

HOW TO USE OUR PUBLICATIONS.

OUR publications are to be used as the "leaves of autumn." If one will stand near some piece of timber after a few hard frosts, with the wind blowing hard, he will see how the leaves are scattered into every nook and corner, and from this he can draw his conclusions as to how our publications are to be used. Very many of our large publications have been placed in the homes of the people, and are doing a good work; and of late the smaller works are being used, and are doing a great amount of good. But are there not many who are not engaged in getting our publications before the people, who can see a field of usefulness opening before them in canvassing for some of the many periodicals we have, and selling them from house to house? Where the *Signs of the Times* is being used, success is seen in every effort put forth. Instruction ought to be given in every church, so that each company would have those instructed in the use of the *Signs*, and could put forth a well-organized, successful effort. Ministers should make it a point to become thoroughly informed themselves, that they may be able, as they go among the people, to give instruction, and to demonstrate how the work can be done. It is not enough to tell *what* to do, but it must be made

BEN FLETCHER, Trav. Pass. Agt., DETROIT

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 21, 1897.

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Editorial Notes.

Sister Henry, who still is serving in the capacity of national evangelist for the W. C. T. U., wishes to state that she greatly desires every Sabbath-keeping church to have a special prayer-meeting for the W. C. T. U. on some day between October 30 and November 4.

We have been favored by the presence and labors of Brethren W. S. Sadler and T. Mackey, of Chicago, who are engaged in mission work in that city for the unfortunate classes. Each has spoken in various places in the city, and assisted in the mission, to much acceptance. The blessing of the Lord attends the efforts of these devoted and humble servants of his.

We are pleased to receive from the president of Union College an encouraging report of the opening of their school. This report will appear next week. Brother Kauble says: “Everything indicates a large attendance and a prosperous year for the college.” We shall be glad to hear from each of our institutions for the benefit of our readers, all of whom are interested in their prosperity.

A private note from Elder A. J. Breed, written from Neillsville, Wis., under date of September 13, informs us of the very serious illness of his wife at that place. Sister Breed is not usually in good health, and while visiting her mother in Wisconsin, was attacked with the typhoid fever, and at the date of Brother Breed’s note, her condition was very low. We hope to hear better news. Until further notice, Brother Breed’s address will be as above.

Battle Creek College opened its year’s work on the 15th inst., with a larger attendance than for some years in the past. The remainder of the week was spent in setting things in order, and getting ready for hard work. The church school, under the leadership of Professor Griggs, has also been organizing and settling down to its work. Rooms have been obtained

for the first five grades in the Review Office building. There is a good deal to be done in the establishing of a somewhat new order of things, but a spirit of courage prevails, and all are anticipating a successful work.

It was with painful surprise that we read in the current papers the last week of the accidental drowning of Brother S. E. Hyatt and wife, who, with Mrs. Hyatt’s sister and a young gentleman, were bathing in the Cedar River near Waverly, Iowa. The company not returning home when they were expected, a search was instituted, and the four bodies were recovered some hours after the sad and fatal accident which terminated so suddenly four young lives.

We learn with great pleasure of the prosperity of the mission work in Chicago, that is being carried on by the Sanitarium workers. A most remarkable opening has presented itself, by which a commodious building near the center of the city has been rented at a cost that is merely nominal. This building will be opened at once with a large force of workers from the summer school. The building is located, we believe, at Wabash avenue and Twentieth street. May the Lord continue to bless this good work.

The firm from whom our new type was purchased requested us to send them a sample of the Review printed with the new type. In response to our doing this, we have received the following note from the company, one of the most prominent and thoroughgoing type-founders of this country: “We are interested and entertained in receiving your paper of the 7th. As long as we have dealt with you, we believe that this is the first time we have seen a copy of the REVIEW AND HERALD. It is refreshing to see so able a paper, with almost no advertising, and to know that it is taken, valued, and supported without the customary announcements.”

Though the Bible, as it came from the hand of God, was perfect, none of the characters which it has occasion to describe were perfect; and some of them were woefully depraved. Many of the sayings of such characters it records; hence Scripture should not be quoted without careful discrimination. For instance, we find the declaration spoken to the mother of the human race, “Thou shalt not surely die.” But upon investigation, it is found that these words—the foundation of the doctrine of the immortality of the soul—were spoken by Satan, not by the Lord, and are no part of the teaching of the Bible. It is said that the late Ben Butler was critical upon this point, as was illustrated by an incident in his congressional life. A fellow congressman having quoted from the Bible the words, “All that a man hath, will he give for his life,” Mr. Butler in reply expressed his gratification at learning who it was that “the gentleman considered his highest authority.”

The New England Sabbath Protective League, which opposes all Sunday cycling, says, on each of its printed pledges: “Its object shall be to maintain the observance of the

Lord’s day as a civil rest day, and a day for religious uses, defending it against the encroachments of business and pleasure.” On this the *L. A. W. Bulletin* (a bicycle journal) asks by what means the members of the N. E. S. P. League attend church services on Sunday,—whether they walk, ride in a street-or steam-car, or in a carriage drawn by horses, or on a bicycle,—and wishes to know if it is a “pleasure” to them to make use of any of these means for the purpose named. It further says: “We . . . believe that a bicycle might be ridden to the praise and glory of the Creator of all things on Sunday, and we further believe that a person can attend church in so mean and half-hearted a manner as positively to delight the devil. It is n’t what one does, so much as how it is done, that really counts. The N. E. Sabbath Protective League should take that view of Sunday cycling, instead of wishing to job-lot it, and all other ‘pleasure’ off the face of the earth. The organization means well, but we fear its purposes need revising.”

No. 7 of the *Words of Truth Series* has been issued at this Office, and is entitled, “Personal Questions and Answers Concerning the Sabbath.” It is by Mrs. S. M. I. Henry, and forms a booklet of fifty-six small-sized pages. This book follows as a sequel to “How the Sabbath Came to Me.” It consists of questions upon the subject of the Sabbath, elicited by the first tract, and the answers thereto. It embraces nearly all the current objections to the observance of the true Sabbath, to each of which is appended a concise Scriptural and logical reply. This work should go everywhere; especially should it follow in the track of its predecessor.

WHO WILL HELP?

THE General Conference is in great need of money; it could use many thousands of dollars at the present time in paying off its obligations. The present policy is not to enlarge but to liquidate the present indebtedness. We believe our people will stand by the General Conference, and help to sustain the institutions that have been planted.

Has not this present bountiful harvest placed in the hands of our brethren and sisters a surplus of money, so that there are many who can and will have more than they need for this year? What will you do with it? Can you not lend it to the General Conference? The General Conference Association will give you its note for it. If you can lend it without interest, the interest will be a gift to the cause of God. You can have the principal made payable when you choose. If you must have interest to support yourself and family, the Conference will pay you four per cent.

We would like to receive \$20,000 within the next few weeks, without interest, and it will be a great favor to the cause of God. Any having money they can lend for a time may send it to A. G. Adams, care of REVIEW AND HERALD, Battle Creek, Mich., and we will send them a General Conference Association note, according to their instruction.

If any desire to correspond further before sending the money, they should write to I. H. Evans, care of REVIEW AND HERALD, Battle Creek, Mich.